C.B. n 6915

App. F. IX-4

Previous References.
CB 15-40/20
" 12-43-1-4
CB 2-43, 12-14, 28-36
CB 12-42-497-520
CB 12-43-[illegible]
Later References.

1944
(C.B)

File No. 202-44
Serial Nos. 1

GENERAL AND REVENUE SECRETARIAT

Serial Nos. one

Part B for February 1941

SUBJECT

Participation of politicians from outside in election campaign and other activities within the state

(Krishno mutu Rowkhlab
2/12

Total pages: 127

Confidential

Collection 2002/44

Part "B" February 1945.

Subject:- participation of politicians from outside in Election Campaign and other activities within the State.

1 to 127

c. C. n 6ij.c

App. F. IX-4

Previous References.
CB 15-40/20
" 12-43-1-4
CB 2-43, 12-14, 28-36
CB 12-42-497 520
CB 12-43-[illegible]
Later References.

194 4.
(C.B)

File No. 202-44
Serial Nos. 1

GENERAL AND REVENUE SECRETARIAT

Serial Nos. nil

Part B for February 1941

SUBJECT

Participation of politicians from outside in election campaign and other activities within the state

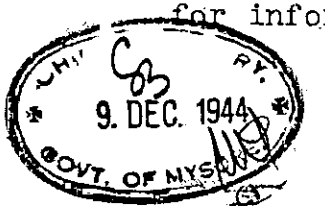
(Krishna murty Rowthu)
2/12

SECRET

1/93

No. S.B. 648 /43-44 Encl:- one Bangalore, date 8-12-1944.

Copy of the foregoing is forwarded with compliments, to the Chief Secretary to the Government of Mysore, Bangalore, - for information.



S. Narayana Rao

Inspector-General of Police in Mysore.

2240 9/12/44

8/12

*****

Submitted for perusal.

1) No Action taken to create Taluk Mr. R & P. Can create Taluk with authority Mr. R.S.G & B.H proposing the I.G.P & S. should be withdrawn to watch the action

WO 12/12/44

8/12

WO 14/12/44

3.2

Nationalist Party.

Except Mr. T.S. Rajagopala Iyengar, the other members of the Party are not evincing any interest in the activities of the Party and Election propaganda. An Ad-hoc Committee was formed recently at Tumkur. It is learnt that, of late, split has arisen in the party and Mr. S.C. Malliah and others are likely to resign from the party shortly, owing to some differences of opinion between the Organiser of the Party, Mr. Rajagopala Iyengar and them.

People's Party.

After the Legislative Council Sessions, the members of the Party will tour all over the State for setting up their candidates to contest the elections and carrying on their election propaganda. It is too early to say about it's progress, activities, and the response it has from the public.

---

1) A draft of a circular letter from the D.I.G. Bangalore is sent for appl: with previous papers for Dr. Varadaraja Iyengar's speech delivered on 6.2.40 at Shimoga and reports since received from the D.I.G. of police. (Another letter received from the D.I.G. of police on the same subject is also put up herewith.)

X G 2517/Ca. No. S.S.-393 dated 13.12.44 from the D.I.G. of police. Suggesting that suitable directions may be issued to the District Magistrates in the matter.

G 15-12-44 3) Kind reference is invited to another letter received from the D.I.G. stating that the Hindu Mahasabhites intend inviting Dr. P. Varadarajulu Naidu to preside over the Meeting to be held on the 16th instant and that Dr. P. Varadarajulu Naidu has already been informed that the

past that he should not indulge in making comments in the State which are likely to disturb communal harmony.

4) Further, a communication was addressed to all District Magistrates in August 1943 stating that it is not desirable that outside politicians holding strong views should be permitted to participate in meetings held in the State.

5102

5) The D.G.P. has now suggested that it is undesirable to permit outsiders to take part in election campaign. A draft circular letter is submitted for orders on the lines of the one issued in 1940.

E.

6) For formal with previous papers.

7) Draft circular letter for approval or other orders.

Min R & L
& Dewan

20/12/44

8) The action contemplated is open to criticism. We must be clear whether we intend prohibiting outsiders participating in elections as

propaganda or whether DHs should intervene only when objectionable speeches are made. Or is one thing to prevent outsiders making objectionable speeches & entirely a different thing preventing members altogether participating in election activities. The rights & DHs should be clear

DD 21/12

WD 22/12/21

Subd for perusal.

Min R & D)

WT

2/1/45

The question raised is still undetermined whether we intend prohibiting politicians from outside from participating in electioneering propaganda or we only object to their making speeches which are calculated to disturb public peace or create unnecessary excitement. While the other parties also are trying to enlist the cooperation of prominent politicians from outside. If we issue instructions to the D.C. Dr. Varadarajulu Naidu & the Hindu Maha Sabha we should be prepared to follow suit in the case of all other parties & politicians from outside. While ~~[illegible]~~ we should first lay down the policy for the guidance of D.C.s & Police. Since the Dewan has left for Delhi C.S. may please speak to me about this.

4/1/45

WT 5/1/45

DEWAN'S MINUTE.

FILE No. 194

[illegible] is not necessary to issue instructions [illegible] Registrars on the lines proposed [illegible] Mr Bhupeshlaw Chakravarthy Law Member [illegible] that Mr Lord Hugh Robertson would be willing to withdraw their motion [illegible] in spite of this [illegible] Navy [illegible] and there any objectionable speech [illegible] stopped he should be prevented from making further speeches [illegible]

31/12/

[illegible] Bill resubmitted for orders.

Conducted.

Dewan

31/12/

[illegible] the papers may be sent to [illegible] Munster R[illegible] for favour of [illegible] on the merits proposal embodied in the draft [illegible]

5606/9.1.45

... letter No. C-6567/8-1-45 from the D.M., Tirunelveli, stating that it is desirable to prevent outsiders from carrying election propaganda in the State. It was reported some time back that some prominent Hindu Mahasabhites from outside the State are likely to visit the State at the invitation of local politicians for carrying on election propaganda. These people were reported between the 10th and 17th January, but according to a police report since received (which has been separately noted), these people are not likely to pay a visit during the 1st week of Feby.

A draft reply to the D.M. is put up as instructed.

W 9/1.

ch Engg.

'The letter of the Dist Magte Tirunelveli is for perusal.

Dft reply to him (with copies to the other DMs & IGP) is for consn.

Dewan

9/1/45

a.1.

WD 0726—GPB—25,000—15-9-44

9/1/45

... letter No. S-6565 of 8-1-45 from the D.M., Tirukoilur, stating that it is desirable to prevent outsiders from carrying election propaganda in the state. Under it was reported some time back that some prominent Hindu Mahasabhites from outside the state are likely to visit the state at the invitation of local politicians for carrying on election propaganda. These people were reported between the 10th and 17th January, but according to a police report time varied (which has been separately noted), these people are not likely to pay a visit earlier than the 1st week of Feby. ...

5606/9.1.45

... A draft reply to the D.M. is put up as instructed. ...

W. 9/1.

ch Aug).

'The letter of the D'nt Mgte Tirukkur is for perusal.

Dft reply to him (with copies to the other DM's & IGP) is for consn.

Dewan)

MD 9/1/45

9.1.

WD 0726—GPB—25,000—15-9-44

9/1/45

D.O. Letter No 2596 dt 9-1-1945 from the Deputy Commissioner Tumkur stating that a further communication will be sent to him in due course.

Memo No 2596-2603 forwarding copies to District Magistrates.

D.O letter No PC 6 of 13-1-45 from the D.C., Bangalore, stating that Dr. Moonje is expected to arrive at Bangalore on the 18th and requesting instructions regarding the action to be taken.

D.O letter No 18-393-B dt 14-1-45 from the J.S.I. stating that Dr. Moonje intends to arrive at Bangalore on the 18th by [illegible] Mail. It is reported that Dr. Moonje is expected to arrive at Bangalore on 18th, and that he is likely to take part in a meeting the same evening. The action to be taken, if any, is for orders.

5'850
15/1

Chief (W) 16/1.

For formal. There is again a change in the programme.

The matter was discussed in detail last week, with the I.G.P. & the Dy I.G.P. - A draft circular letter to Dist. Magts, issuing certain

clear instructions for guidance — on the lines of decisions tentatively reached during the discussion — in draft up for Cmde.

Min R & L }
& Dewan } MM
15/1/45

The draft has been slightly touched up & is now according to the discussion & conclusions arrived at the other day. Since the Dewan is understood to be returning tomorrow, he might see this before it is issued.

MM
13/1

Dewan)
MM
15/1/45

Issue at once
MM
16/1/45
17/1/45

No 2668-76/C.B.202-44-1 dated 17th January 45

No 2677/C.B dated 17/18 January 45 (copy to the G.G.P).

D.O. letter No. P.C. 55 dated 17th January 45 from the D.C. Bangalore forwarding copy of the letter from the V.P. Hindu Mahasabha praying for permission to hold public meetings etc and requesting reply & his letter dated 13th instant to enable them to come to a decision in the matter in accordance with the policy of the Govt.

D.C. letter No 2690/C.B. dated 19th Jany 1945
to the D.C. Bangalore Dist.

For perusal after issue
By Min R & L) WO
18/1/45

(Seen by the Min R & L)
18/1/45

Letter No. dated 19.1.45
from the D.C Tumkur
forwd a handbill announcing the visit
of Sri Moonji to Tumkur on the 20th Jany 45
to preside over a meeting of the Students

Letter No. PCS dated 20.1.45
from the D.C Bangalore
details the circumstances under which he has
permitted two public meetings being held in
Bangalore city under the auspices of the Hindu
Mahasabha, in connection with their
electioneering propaganda.

Submitted for perusal with regds

Sd/- 22/1/45

The D.M., Bangalore, has
22/1/45 given permission for holding
two meetings in Bangalore
city, when Mr. Moonji and
Mr. Shyamprasad Mukherji

Hindu Maharastra meetings.

10

Continuation Sheet. File No. 2998 (of 302) Current No. Page. 13

him speak, subject to the restrictions imposed by the D.M.

Submitted for perusal.

Min R & L & Dewan

WD 22/1/45

The heads of speeches will undoubtedly have to be watched.

WD 23.1.

WD 24/1/45

WD 25/1/45

Continuation Sheet. File No. / Current No. of Page.

D 3070
CS.
D 3073.
CS-
24/1/45

Letter n. S.S. 393 Dated 22.1.45
from the D.C. Sivaganga
Letter n. CC 84 Dated 23.1.45
from the D.C. Shimoga

The speeches delivered by Dr S.S. Moonjee, Leader of the All-India Hindu Mahasabha on the 20th inst. in Tamil Bangalore & at a public meeting held at Shimoga in connection with the Election Campaign and on 22.1.45, under the auspices of the Mysore State Hindu Mahasabha are sent herewith for perusal

24/1/45

24/1/45

The Bangalore speech also may be sent to Y.

24/1

The speeches delivered by Dr. Moonji in Bangalore etc. also at Chitradurga are sent. It is reported that he left for Madras on 23.1.45.

24/1/45

26.1.45

The four speeches delivered by Dr. Moonji are for perusal. There are no special points worth mentioning.

26/1.

Ch. 27/1

6314.
26/1.

Min R & L & Dewan

WP 30/1/45

WD 0726—GPB—25,000—15-9-44

WP 5/2/45.

8/2/45

Subject:- Political situation in the State.

Congress.

Consequent on the resignation tendered by Mr. D.S.Mallappa to the Congress and the Legislative Council, a sensation has been created among the public leading to a belief that the Congress is decaying day by day and that in course of time, that is, by the time the General Elections will be over, many others in the Congress may leave the Congress. It is freely talked out in Congress circles that Mr. D.S. Mallappa being the Organiser of the 'Mathrubhumi', the Organ of the People's Party, has welcomed the appointment of the new Minister in the columns of his Paper and as such showed his dissent to the adjournment motion re: the appointment of the new minister, brought by the Congress Party in the Council. The Congress members are taken by surprise with the immediate resignation of Mr. Mallappa, and they are carrying on negotiations with him, as they do not want to lose a prospective candidate from the Tumkur District. Further decisions will be arrived at on the 10th instant, when the Parliamentary Sub- Committee meets at the Congress Office, Bangalore City.

Hindu Mahasabha.

The Mahasabha has already commenced its election propaganda with all vigilance and the Secretary has issued a manifesto to the voters detailing the aims and objects of the Hindu Mahasabha as noted below and appealing to the voters to vote for the candidates of the Mahasabha.

1) ~~Independence for all India~~ - 'Akhand Hindustan freedom'.

2) Securing an honourable status for Mysore in the Federation in consonance with the All India democratic ideals.

3) Establishment of a Natural (Democratic) form of Government in all Native States.

4) Abolition of Subsidy detrimental to the status and dignity of Mysore.

5) Introduction of adult franchise.

6) Giving first place to Kannada in Mysore.

7) Complete abolition of cow-slaughter under the aegis of the rulers of 'Yadhuvamsha' in Mysore.

PTO

8) Procuring the concession of Half-free-studentship to Hindu students in schools and colleges, as is being given to Muslim students and also conveyance facilities to Hindu girl-students, as is being given to Muslim girl-students.

9) Prevention of conversion of the innocent Hindu boys and girls to other faiths.

10) Securing equal rights to all Hindus to take out processions in all the public roads without any impediments.

11) Removal of the curse of untouchability and securing equal status to Harijans in all matters of public policy.

12) Removal of all obstructions in the way of singing 'Vandemataram' in schools and colleges.

13) Securing equality and liberty to all the political parties in the State and removing all obstacles in the way of individual public opinion.

14) Safeguarding the interests of ryots and labourers and securing first place for them in the economic and administrative policies of the State.

15) Securing legal protection for agriculture, commerce and industry in the State and developing them.

16) Protection of the Hindu orphans and boys.

17) Creation of a 'Khshathriya' and heroic mentality among the Hindus and preparing them for the battle of Indian freedom and for a total sacrifice.

Apart from the above manifesto, 'Pledge Forms' of the Mahasabha have been printed to be signed by the candidates contesting the elections. A copy of the same is herewith enclosed.

Mr. M.C. Mallappa, Vice-President of the State Hindu Mahasabha has come from Mysore and had a talk with Mr. G.V. Ramachar and other Mahasabhaites about the setting up of candidates to contest the elections and the Election propaganda. He will leave for Tumkur to-day to meet the local leaders in this connection.

Tele { gram POLICE. phone 2108.

POLICE DEPARTMENT

C20

OFFICE OF THE
INSPECTOR-GENERAL OF POLICE IN MYSORE,

SECRET.

No. S.B. 393/42-43.

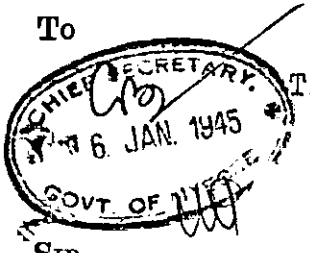
Bangalore, dated 4th January *19*45.

FROM

~~EXAXHAMILTON,ESQXCIE~~

The *Inspector-General of Police in Mysore,*
Bangalore.

To



The Chief Secretary to the Government of
H.H. the Maharaja of Mysore, Bangalore.

SIR,

In continuation of my D.O. letter of even No. dated 31-12-1944 forwarding a copy of an intercepted letter from Dr. P. Varadarajalu Naidu to Mr. G.V. Ramachar regarding the tour of Dr. Naidu and Dr. B.S. Moonje in the State, I have the honour to state that it is reported that these two gentlemen will arrive in Bangalore City on the 10th instant and tour the State till 17th instant. They are likely to visit Tumkur, Shimoga, Sagar, Chikmagalur, Birur, Mysore, and a few other places and address two meetings at Bangalore on the 15th and 16th instant.

2. Mr. Ramachar is said to have received a telegram from

PTO

from Dr. Shyam Prasad Mukherjee this morning to the effect that he would arrive here on the 28th or 29th and leave for Madras on the night of the 30th instant.

I have the honour to be,
Sir,
Your most obedient servant,

for Inspector-General of Police
in Mysore.

====

CONFIDENTIAL
No. CC 61
44-45 / Encl. one

Office of the District Magistrate,
Tumkur District,
Tumkur, dated, the 8th January 1945.

To

V.Vedavyasacharya, Esq., B.A.,
Chief Secretary to Government,
Bangalore.

Sir,

In enclosing a copy of the report of the District Superintendent of Police Tumkur dated 6.1.45 regarding the proposed tour of All India Hindu Mahasabha leaders in Mysore from the 10th to 17th instants in connection with election propaganda, I have thehonour to state - that it seems desirable to prevent speeches by such - outsiders in connection with elections in the State as it would be likely to lead to recriminations and counter-propaganda by opposite parties. I think that during the previous general elections speeches in connection with elections by outside parsons had been prohibited. There will be enough propaganda done by leaders of different parties in the State itself without adding - to it by letting outsiders mix themselves up with local politics and create unnecessary situations. Government may kindly be moved, if there is no objection, to ban - the making of any speeches by foreigners in connection with the ensuing elections.

I have the honour to be,
Sir,
Your most obedient servant,

N. Narasaiah

District Magistrate,
Tumkur District.

17

॥ ವಂದೇ ಮಾತರಂ ॥

ಹಿಂದೂ ಧರ್ಮಕ್ಕೆ ಜಯವಾಗಲಿ !

ಅಖಂಡ ಹಿಂದೂಸ್ಥಾನದ ಸ್ವಾತಂತ್ರ್ಯವೇ ನಮ್ಮ ಗುರಿ !!

ಹಿಂದೂ ಮಹಾಸಭಾ ಪ್ರಮಾಣಪತ್ರ

———

ಅಖಂಡ ಹಿಂದೂಸ್ಥಾನದಲ್ಲಿ ಪ್ರಜಾಪ್ರಭುತ್ವ ತತ್ವಗಳಿಗೆ ಅನುಗುಣವಾದ ಸಂಯುಕ್ತ ರಾಜ್ಯಾಂಗ ವ್ಯವಸ್ಥೆ ಏರ್ಪಟ್ಟು ಅದರಲ್ಲಿ ಮೈಸೂರಿಗೆ ಮತ್ತು ಇತರ ದೇಶೀಯ ಸಂಸ್ಥಾನಗಳಿಗೆ ಗೌರವ ಯುತವಾದ ಸ್ಥಾನ ಲಭ್ಯವಾಗಬೇಕು.

ಮೈಸೂರಿನಲ್ಲಿ ಶ್ರೀಮನ್ ಮಹಾರಾಜರವರ ಕೃಪಾಶ್ರಯದಲ್ಲಿ ಜವಾಬ್ದಾರಿ ಸರ್ಕಾರ ಸ್ಥಾಪನೆ ಯಾಗಬೇಕು. ಎಲ್ಲೆಲ್ಲಿಯೂ ಹಿಂದೂ ರಾಷ್ಟ್ರೀಯ ಹಿತರಕ್ಷಣೆ ಆಗಬೇಕು. ಹಿಂದುತ್ವದ ಸಂರಕ್ಷಣೆ ಯಾಗಬೇಕು. ಮೈಸೂರು ಹಿಂದೂಮಹಾಸಭೆಯ ಈ ಉದ್ದೇಶಗಳು ನನಗೆ ಒಪ್ಪಿಗೆ ಇದ್ದು ಈ ಪ್ರಮಾಣ ಪತ್ರಿಕೆಗೆ ರುಜು ಮಾಡಿರುತ್ತೇನೆ.

ಹಿಂದೂ ಮಹಾಸಭೆಯ ಪರವಾಗಿ ನಾನು ಬರಲಿರುವ ಪ್ರಜಾಪ್ರತಿನಿಧಿ ಸಭೆ, ನ್ಯಾಯ ವಿಧಾಯಕ ಸಭೆಗೆ ಉಮೇದುವಾರನಾಗಿ ನಿಂತಿರುತ್ತೇನೆ. ಮಹಾಸಭೆಯ ಶಿಸ್ತಿನಂತೆ ನಡೆಯಲು ಬದ್ಧನಾಗಿರುವುದಲ್ಲದೆ ಶಾಸನಸಭೆ ಮತ್ತು ಪ್ರತಿನಿಧಿ ಸಭೆಗಳಲ್ಲಿ ಹಿಂದೂ ಮಹಾಸಭಾ ಪಕ್ಷದ ಶಿಸ್ತನ್ನು ಪಾಲಿಸಿಕೊಂಡು ಬರುತ್ತೇನೆಂದೂ ಯಾವುದಾದರೂ ವಿಚಾರದಲ್ಲಿ ಹಿಂದೂಮಹಾಸಭಾ ಕಾರ್ಯಕಾರೀ ಸಮಿತಿಯು ಕೊಡತಕ್ಕ ತೀರ್ಮಾನಗಳಿಗೆ ಬದ್ಧನಾಗಿರುವೆನೆಂದೂ ಈ ಮೂಲಕ ಒಪ್ಪಿಕೊಂಡಿರುತ್ತೇನೆ.

ರುಜು .....

ವಿಳಾಸ .....

.....

ತಾರೀಖು .....

ಸ್ವತಂತ್ರ ಕರ್ನಾಟಕ ಪ್ರೆಸ್, ಬೆಂಗಳೂರು ಸಿಟಿ.

'SECRET.'

POLICE DEPARTMENT.

18 4

2517.
15/12/44.

- Tel. Address "POLICE"

PHONE No. 298

When replying please quote No. S.B 393/42-3

OFFICE OF THE
INSPECTOR-GENERAL OF POLICE IN MYSORE,

Dated Bangalore,...13th..December.....19344

FROM

~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~

The *Inspector-General of Police in Mysore,*
Bangalore.

To

The Chief Secretary to the Government
of Mysore, Bangalore.

SIR, Subject:- Election campaign - Hindu Mahasabha.

....

I have the honour to state that Mr. G.V. Ramachar, Secretary, Hindu Mahasabha, has invited Dr. P.Varadarajalu Naidu of Madras to tour in the Mysore State in January 1945 on election propaganda work and the latter is understood to have accepted the invitation. On 6th February 1943 Dr.Naidu delivered a provocative speech at Shimoga. It seems - - undesirable to allow outsiders to take part in election - campaign ~~propaganda~~ work, as it would create a precedents for the Congress and the Muslim League organisations for -

PTO

inviting persons from outside, in which case, difficult situations may arise and public - tranquility may be disturbed.

2. The District Magistrates may, perhaps be, suitably instructed in the matter.

I have the honour to be,
Sir,
Your most obedient servant,

S. Narayanaiah

Inspector-General of Police
in Mysore.

13/12

C/23

S.B.No.203/44 dated 6.1.1945 from the District Superintendent of Police Tumkur to the Deputy Commissioner Tumkur.

Proposed tour of All India Hindu Mahasabha leaders in the State between the 10th and 17th instant.

I have the honour to enclose herewith a copy of the letter No. S.B.393/42-43 dated 5.1.45 from the Deputy Inspector General of Police Special Branch in Mysore, Bangalore on the above subject for favour of information. The activities of the leaders, if any, in the limits of this District will be duly reported.

Letter No.S.B.393/42-43/5.1.45 from the Dy.Inspr.,Genl.of Police, Special Branch, Bangalore.

Has the honour to state that on the request of the Mysore - State Hindu Mahasabha leaders, Dr.B.S.Moonje and Dr.P.Varadarajulu Naidu, All India Hindu Mahasabha leaders, have proposed to tour the State from the 10th to 17th instant on election propaganda work in connection with the ensuing elections to the legislatures. They are likely to address public meetings almost in all the places they visit. It is, therefore, requested that a ~~x~~close and unobtrusive watch be kept over their movements and activities, should they visit your district and detailed report of the proceedings of the meetings and also of their contracts submitted to this office.

Mr.G.V.Ramachar and others of the State Hindu Mahasabha may accompany them.

"C O P Y"

N. Mallappa

District Magistrate,
Tumkur District.

10 24

D. O. [illegible]

GENERAL AND REVENUE SECRETARIAT,

Dated Bangalore, 31st January 1945.

No. [illegible]

Dear Sir,

I am directed to acknowledge the receipt of your confidential letter No. [illegible] dated the 25th January 1945 and to say that it is not considered desirable that the list of any specific [illegible] should be published in the Gazette. It is, however, open to any aboriginal who considers that he will suffer [illegible] to represent his case to the Deputy Commissioner of the District.

In this connection, I am to refer to the correspondence ending with your letter No. [illegible] dated the 25th January 1945 and to say that the attention of Government has been drawn to the fact that [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

...

[illegible]

Copy of the above letter is forwarded, with all enclosures, to the

[illegible]

CKA

D.O. No. 2594/C.B. Dated 9/1/45. 1/25

Issued 9/1/45

Strictly CONFIDENTIAL.

Dear Sir,

I ~~write~~ am desired to acknowledge the receipt of your confidential letter No.C.C.65 dated the 8th January 1945 suggesting that it is desirable to ban the making of any speeches by ~~foreigners~~ outsiders in connection with the ensuing elections, and ~~to state that~~ It is very however from information since received, ~~it is understood~~ that the All India Hindu Mahasabha leaders are not likely to visit Mysore earlier than the 1st week of February. In the meantime ~~while~~, the question relating to the policy to be adopted in the matter is engaging the attention of Govt. and a further communication will be ~~made~~ sent to you at an early date.

Yours sincerely,

MT 9/1/45

for Chief Secretary to Govt.

N. Madhava Rao, Esqr., B.A.,
District Magistrate, Tumkur District.

....

Memo No. 2595—2603/C.B. Dt 8.1.1945.

Issued 10/1/45

Copy of the above is forwarded, with compliments, to the Dist. Magistrates of other Districts, and I. G. P.

MT

9/1/45

Chief Secy. to Govt.

F.C.S. 144 a-

12

CONFIDENTIAL.

Mr.Mahomed Ismail Sheriff,B.A.,
Deputy Commissioner.
***

CB.

Bangalore
13th January 45.

Dear Sir,

I write to state that the City Superintendent of Police reports in his letter of date that Dr.B.S.Moonji has wired to the Vice-President of the Hindu Mahasabha today intimating his arrival at Bangalore on the 18th inst and that the Vice-president proposes to arrange for a Public meeting the same day evening.

The intention of his arrival to Bangalore and the purpose with which he proposes to deliver public speeches is not yet known. Most probably,it may be in connection with the Election Campaign to support the Hindu Mahasabha candidates. I am asking the City Superintendent of Police to ascertain this and submit a report in the matter early. Regarding the granting or otherwise of the permission to hodd the meeting in case an application is made, I request you to kindly let me know whether the meeting may be allowed to take place keeping the movements and speeches under careful observation or whether the permission may be refused. In the former case, I shall request the City Superintendent of Police to closely watch the activities of the leader and promptly be in touch with me and receive instructions wherever necessary. Personally,I am of opinion that outside politicians should not be allowed to come and participate in local politics and elections on public administrative considerations.

I solicit the favour of kind instructions in the matter.

Yours sincerely,

M.I.Sheriff

V.Vedavyasacharya,Esq.,B.A.,
Chief Secretary to Government
Bangalore.

SECRET. 13 27

D. O. No. S.B. 393/42-43. End.(1)

S.NARAYANA RAO, Esq., M.A.(Hons.)
ABDUL AZIZ KHAN, Esq., B.A.,
Offg. Inspector-General of Police
in Mysore.

BANGALORE,

January 14, 1945.

CB.

Subject:-Dr.B.S.Moonje-visit to Mysore State.

14/1/45

Dear Mr.Vedavyasacharya,

In continuation of my previous - letters regarding the visit of Hindu Mahasabha leaders to Bangalore, I enclose a copy of an intercepted letter dated 9th January 1945 - addressed to Mr.G.V.Ramachar by Dr.Moonje.

It is, however, learnt that a - telegram has since been received from - Dr.B.S.Moonje by the Vice-president of the Sabha, intimating his arrival in Bangalore on the 18th instant. The Vice-president of the State Hindu Mahasabha intends to arrange for a public meeting the same evening.

V.Vedavyasacharya Esq.,B.A.,
Chief Secretary to the
Govt. of Mysore, B'lore.

Yours sincerely,
S Narayana Rao

16 28

Intercepted letter from Mr.B.S.Moonje, the Central Hindu Military Education Society, Nasik, dated 9th January 1945, - Mr.G.V.Ramachar, Advocate, Hindu Mahasabha Office, Chickpet,Bangalore City.

Many thanks for your wire which reached this - morning. My programme which I have tentatively fixed is as follows:-

Reaching Madras by Bombay mail on the morning of the 20th January.

Leaving Madras on the 21st and reaching Trivandrum on the 22nd evening.

Leaving Trivandrum on the 25th morning and arriving at Madras on the 26th.

Leaving for Bangalore on the 27th night and arriving at Bangalore on the 28th morning.

Leaving Bangalore on the 30th night for Madras and Nagpur.

Thus I propose to reach Bangalore on the 28th morning. I will stay on in Bangalore for about three days. You will have to arrange for my stay in the State Guest House, otherwise you will have to make private arrangements for me. There is a Modern Hotel. It will do for me. - But I leave it to you. I hope that this programme will suit you. I cannot come to Bangalore earlier than 28th. Awaiting reply.

" C O P Y "

S Narayanarao
DSP
14/1/45

15 29

STRICTLY CONFIDENTIAL.

D. O.

Issued. 18/1/45.

GENERAL AND REVENUE SECRETARIAT,

Dated Bangalore, 17th January 1945.

No. 2668-76/C.B.202-44-1.

Subject:- Participation of politicians from outside, in election campaign and other activities within the State.

...

Dear Sir,

It is understood that in connection with the forthcoming elections to the Representative Assembly and the Legislative Council, political leaders from outside the State have been or are being invited by local party Organisations to tour the State mainly on election propaganda work. In view of the possible repercussions of such intervention by leaders from outside, Government consider it necessary to issue certain instructions for general guidance of the District Magistrates, in modification of instructions already issued in the matter from time to time.

In the view of Government there is no need to impose any general interdiction banning politicians from outside entering the limits of the State. This is also in conformity with the existing practice. There can be no objection to local party Organisations inviting leaders from outside for getting inspiration and guidance, only so far as it may be necessary to promote lawfully and in a constitutional manner the objects of their parties or associations. Similarly, there may be no objection even if the leaders from outside should wish to participate directly in the electioneering propaganda within the State, strictly with the purpose mentioned above for promoting lawfully the objects of their respective parties. While this latitude may be permitted ordinarily in the matter of leaders from outside participating in activities within the State, there should be no hesitation to refuse these facilities to persons who are known to be of doubtful or objectionable antecedents or to deal with such cases promptly and in advance, with a view to the avoidance of all chance of risk or mischief. Special care is necessary to deal with such persons in the bordering districts of Shimoga and Chitaldrug.

Whenever a local party Organisation invites a leader from outside the State to preside over its deliberations, or to asist directly in its general electioneering campaign, it is suggested that the District Magistrate concerned may contact the management or the executive of such Organisation and after stating the attitude of Government in this matter, tell them clearly and firmly that the gentleman in question should strictly and scrupulously refrain from making any speech or carrying on any activitywhich is calculated to disturb the public peace or safety, create or inflame communal animosity, or bring into contempt Government or other established lawful authority. These restrictions are obviously in the interests of the maintenance of Law and Order and of good Government, and would apply as much to people within the State as to persons who come from outside. The District Magistrates should carefully watch the tone and trend of speeches of these politicians and take action promptly in all suitable caes by prohibiting them from making any further speeches and otherwise, to prevent them from doing further mischief. Action may also be taken against them, in respect of the speech or activity itself, if it is a clear and flagrant contravention or breach of any law.

P. T. O.

3° 16

In case the politician from outside continues to indulge in these objectionable activities in spite of all this abundant forewarning and caution, the District Magistrate should take action to get him externed by making suitable proposals to the Government, action in the meantime being taken if necessary; and for good reasons, under the emergent powers vested in the District Magistrate under the Restriction and Detention (Emergency) Act, the Public Security Act or under the ordinarily penal law, according to the circumstances and conditions of each case.

Yours sincerely,

Chief Secretary to Government.

To

District Magistrate,

No 2677/C.B dated 17/18 Jany 45 (Copy to the D.G.P.)

No. 2668-76/CB202-44-1 D 31

dt. 17-1-1945.

STRICTLY CONFIDENTIAL.

Subject:-

Participation of politicians from outside, in election campaign and other activities within the State.

.....

Dear Sir,

It is understood that in connection with the forthcoming elections to the Representative Assembly and the Legislative Council, ~~part~~ political leaders from outside the State have been or are being invited by local party Organisations to tour ~~in~~ the State mainly on election propaganda work. In view of the ~~importance of this move and its~~ possible repercussions of such intervention by outside leaders, Government consider it necessary to issue ~~clear and definite~~ certain instructions for general guidance of the District Magistrates, in modification of instructions already issued in the matter ~~previously~~ from time to time.

In the view of Government there is no need to impose any general interdiction banning ~~the~~ politicians ~~as such~~ from outside

entering the limits of the State. This is also in conformity with the existing practice. ~~Ordinarily,~~ There can be no objection to the local party Organisations inviting leaders from outside for getting inspiration and guidance, only so far as it may be necessary to promote lawfully and in a constitutional manner the objects of their parties or associations. Similarly, there may be no objection even if the leaders from outside should wish to participate directly in the electioneering propaganda within the State, strictly with the purpose mentioned above for promoting lawfully the objects of their respective parties. While this latitude may be permitted ordinarily in the matter of leaders from outside participating in activities within the State, there should be no hesitation to refuse these facilities to persons who are known to be of doubtful or ~~obnoxious~~ objectionable ~~previous~~ antecedents or to deal with such cases promptly and in advance, with a view to the avoidance of all chance of risk or mischief. Special care is necessary to deal with such persons in the bordering districts of Shimoga and Chitaldrug.

Whenever a local party Organisation invites a leader from outside the State to preside over its deliberations,

or to assist directly in its general election-eering campaign, it is suggested that the District ~~Heering~~ Magistrate concerned may contact the management or the executive of such Organisation and after stating the attitude of Government in this matter, tell them clearly and firmly that the gentleman in question should strictly and scrupulously refrain from making any speech or carrying on any activity which is calculated to disturb the public peace or safety, create or inflame communal animosity, or bring into contempt Government or other established lawful authority. These restrictions are obviously in the interests of the maintenance of Law and Order and of good Govt., and would apply as much to people within the State as to persons who come from outside. The District Magistrates should carefully watch the tone and trend of speeches of these politicians and take action promptly in all suitable cases by prohibiting them from making any further speeches and otherwise, to prevent them from doing further mischief. Action may also be

taken against them, in respect of the speech or activity itself, if it is a clear and flagrant contravention or breach of any law. In case the politician from outside continues to indulge in these objectionable activities in spite of all this abundant forewarning and caution, the District Magistrate should take action to get him externed by making suitable proposals to the Government, action in the meantime being taken if necessary, and for good reasons, under the emergent powers vested in the Dist. Magistrate under the Restriction and Detention (Emergency) Act, the Public Security Act or under the ordinary penal law, according to the circumstances and conditions of each case.

Yours sincerely,

WG
15/1/45

The District Magistrate
.....

Copy to I.G.P. _____ Memo No. 2677/C.B. dt/17.1.45.

Mahomed Ismail Sheriff
DEPUTY COMMISSIONER

BANGALORE 2/24
Dated 17th Jany 45.

CONFIDENTIAL.
P.C.55/44-45.

No. 2998
18/1/45.

Dear Sir,

In continuation of my D.O.letter of even No dated 14th instant, I write to enclose herein a copy of letter received from the Vice-President of the Mysore State Hindu Mahasabha requesting permission to hold public meetings in Bangalore City It is stated that Drs. Moonji & Shyamaprasad Mukherjee will address meetings and that the meetings will be held in connection with the Election Campaign.

I am consulting the Inspector General of Police and the City Superintendent of Police in the matter of granting or otherwise of the permission applied for.

I shall be obliged if you would kindly favour me with an early reply to my letter of the 14th instant to enable me to come at a decision in consonance with the policy of Government on the present prayer.

present prayer.

Yours sincerely,

V.Vedavyasacharya, Esq., B.A.,
Chief Secretary to the Govt of Mysore,
Bangalore.

*

Letter dated 16th Jany 45 from the Vice-President, Mysore State Hindumahasabha, Bangalore to the District Magistrate, Bangalore District.

****

This is to request you to kindly permit me to hold public meetings on the dates mentioned below in connection with the elections. Dr.Moonji will be in Mysore from 20th instant to 23rd. He has consented to address public meetings on the 23rd and 24th. Dr.Shyamaprasad Mukherjee of Bengal has agreed to address a public meeting on either on the 29th or 30th of this month.

Issued
18/1/45

40 23

18th January 1945.

CONFIDENTIAL.

D. O. No. 2690/C. B.

Dear Sir,

I am desired to acknowledge the receipt of your confidential D.O. letter No.PO.55 of the 17th instant soliciting orders of Government regarding the request of the Mysore State Hindu Mahasabha for holding public meetings in Bangalore City, and to invite your attention in this connection to my strictly confidential D.O. letter No.2668-76/C.B.20-44-1, dated the 17th January 1945, issuing instructions regarding the policy to be pursued in such matters.

Yours sincerely,

18/1/45

Mahomed Ismail Sheriff, Esqr., B.A.,
Deputy Commissioner, Bangalore District.

24 37

STRICTLY CONFIDENTIAL.
P.C.55/44-45.

XXX
CB.

Mr.Mahomed Ismail Sheriff,B.A.,
District Magistrate.
***

3021/CB

Bangalore
20th Jany 45.

MIP
20/1/45

Dear Sir,

Referring to the correspondence ending with your confidential D.O.letter No.2690/CB regarding the request of the Mysore State Hindu Mahasabha for holding public meetings in Bangalore City, I write to say that Mr.G.V.Ramachar,Vice-President of the Hindu Mahasabha interviewed me yesterday in my chambers and I have explained to him the policy of Government and told him definitely that the invited leaders should be asked to refrain from making any objectionable speeches or carrying on any activity which is calculated to disturb the public peace or safety or create or inflame or bring into contempt Government or other established lawful authority.

2. He gave me assurance that the meetings organised are mainly for carrying on the electioneering propaganda and that the invited leaders are not going to enter into any politics or make objectionable speeches of the kind referred to above. The City Superintendent of Police also has reported in his letter No nil dated 19th Jany 45 that permission may be given for holding two meetings subject to the above conditions.(Vide copy enclosed). I have, in these circumstances issued orders permitting the holding of only two public meetings in Bangalore City on the dates to be duly intimated to the City Superintendent of Police, at least 24 hours in advance, subject to the express conditions specified in the order- in pursuance of instructions conveyed in your strictly confidential D.O.letter No.2668-76/CB.203-44-1 dated 17th January 45,with instructions to the City Superintendent of Police to carefully watch the tone and trend of the speeches of these leaders and take

take action promptly to prohibit them from making any further speeches in case they violate or transgress the conditions under which they are permitted to speak.

The copy of the order issued today permitting the holding of the public meetings with necessary instructions to the City Superintendent of Police is enclosed ~~herewith~~ for favour of reference.

Yours sincerely,

V.Vedavyasacharya,Esq.,B.A.,
Chief Secretary to the Govt of Mysore,
Bangalore.

Secret D.O.letter dated 19th January 45 from the C.S.P. Bangalore City to the District Magistrate, Bangalore Dt.

Application from the Vice-president, Mysore State Hindu Mahasabha, requesting permission to hold public meetings.

With reference to your D.O.letter No.P.C.55/44 dated the 17th instant asking for my views as to whether the permission prayed for by the Vice-president of the State Hindumahasabha to hold public meetings on the 23rd and 24th and again on the 29th or the 30th instant, I write to state that-in view of the modified instructions from the Chief S ecretary to the Government in the matter of permitting outside polit cians addressing public gatherings in the State, I have no objection to the grant of permisssin to the applicant subject to the following conditions:-

1. The applicant undertakes to see that the speakers of the meeting confine themselves in their speeches purely to the general electioneering campaign of the party and the speakers coming from British India made to understand that they should strictly and scrupulously refrain from making any speech or carrying on any activity which is calculated to disturb the public peace or safety, create or inflame communal animosity, or bring into contempt Govt or other established lawful authority.

2. That the exact time and date and place of the meeting must be intimated at least 24 hours in advance to the Superintendent of Police, Bangalore City and to abide by any instructions given by him-

3. Permission for only two meetings subject to the above conditions may be ~~xxxxxxxxx~~ granted for the present.

The Vice-President of the Mysore State Hindu Mahasabha may be sent for and instructed suitably in the matter.

Copy

District Magistrate,
Bangalore District.

207
41

No.P.C.55/44-45. Office of the District Magistrate,
Bangalore District,
Dated, Bangalore, the 20th Jany 45.

Reference:-
Letter dated 16th January 45 from Mr.G.V.Ramachar Vice-President, Mysore State Hindu Mahasabha requesting permission to hold public meetings on the 23rd and 24th instant in connection with the ensuing general elections when Dr.B.S. Moonji will address the public meeting and adding that Dr.Shyama Prasad Mukherji of Bengal will address a public meeting at Bangalore City on the 29th or 30th of this month.

O R D E R.

Permission is granted to hold two public meetings in this month on any of the days to be duly intimated to the City Superintendent of Police, subject to the following conditions:-

1. The applicant should undertake to see that the speakers at the meeting confine themselves in their speeches purely to the general electioneering campaign of the party and the speakers coming from British India should be made to understand that they should strictly and scrupulously refrain from making any speech or carrying on any activity which is calculated to disturb the public peace or safety, create or inflame communal animosity or bring into contempt Government or other established Lawful Authority.

2. That the exact time, ~~and~~ date and place of the meeting must be intimated at least 24 hours in advance to the City Superintendent of Police, Bangalore City and to that they shall abide by any instructions given by him.

Sd/- Mahomed Ismail Sheriff.

District Magistrate,
Bangalore District.

To.
G.V.Ramachar, Esq., Vice President, Mysore State Hindu Mahasabha, Bangalore City.

Copy of the above is forwarded to

P.T.O.

to Mr.C.B.Shankara Iyer,City Superintendent of Police, Bangalore City for information and further necessary action.

He will be inclose touch and constant touch with the movements of these leaders from outside carefully,watch the tone and trend of speeches of these politicians and take action promptly prohibiting them from making any further speeches or otherwise in case they transgress the conditions under which they are permitted to speak in pursuance of instructions contained in Chief Secretary's strictly confidential D.O.letter dated 17th Jany 45.

He may also contact the Vice-President and instruct him suitably.

The enclosed cover addressed to Mr.G.V.Ramachar, may kindly be caused to be delivered and his acknowledgment obtained and sent.

Sd/- Mahomed Ismail Sheriff.

District Magistrate,
Bangalore District.

C o p y

14/Aug/45

District Magistrate,
Bangalore District.

"CONFIDENTIAL"

No. P.C.96/44-45
Encl. one

OFFICE OF THE DEPUTY COMMISSIONER,
KADUR DISTRICT,
CHIKMAGALUR, Dated 18th January 1945.
Camp Harihanpura

To

The Chief Secretary to the Government
of His Highness the Maharaja of Mysore,
Bangalore.

Sir,

I have the honour to forward herewith a copy of the Telegram received from Mr. S.N. Ramanna, stating that he desires to take in procession Dr. Moonjee, who is expected to arrive at Chikmagalur on 21st January 1945, and that necessary permission may be granted and I request that orders of Government as to whether this may be permitted may be obtained and communicated to me immediately.

It may be added in this connection that Mr. Ramanna has stood as a candidate for Representative Assembly on Hindu Mahasabha ticket. I am requesting the District Superintendent of Police also to furnish his opinion in the matter.

I have the honour to be,
Sir,
Your most obedient servant,

Deputy Commissioner,
Kadur District.

No action is perhaps required on this now as the Satyagraha has passed. If approved, it will be filed after perusal.
24/1/45

Instructions to the D.Ms. have already been issued. This may be filed.
24.1.45

6276
24/1

(C. F. No. 46] **GOVERNMENT OF MYSORE** SECRET.

No. S.B.393/42-43. **OFFICE OF** the Inspector-General of
Encls. two Police in Mysore, Bangalore.

Date 22-1-45

To

The Chief Secretary to the Government
of Mysore, Bangalore.

Sir,

Subject:- Dr. Moonje - Visit to State on election propaganda.

.....

I have the honour to state that Dr. B.S. Moonje, Vice-President of the All India Hindu Mahasabha- arrived in Bangalore on the morning of 20th instant by Guntakal Mail and was received at the Railway Station by Messrs G.V. Ramachar, Puttaveeriah of the State Hindu Mahasbha and a few students. He was put up in Thotadappa's Choultry till about 4 p.m., when he, Dewan Bahadhur P. Mahadeviah, B.A., B.L., Retd. Chief Justice, and other members motored to Tumkur to address a public meeting the same evening.

2. In the evening Dr. Moonje, Dewan Bhadhur P. Mahadeviah, Messrs G.V. Ramachar and Bhoopalam Chandrashekariah and the President of the State Hindu Mahasabha, were taken in procession in a car with ban and music under cover of a license. A meeting was then held under the presidentship of Dewan Bahadhur P. Mahadeviah. After an introductory speech by the President, Dr. Moonje addressed the gathering in English and his speech was translated into kannada by Mr. Bhoopalam Chandrashekariah.

3. The meeting (about 1,000 strong) commenced at about 8-30 p.m., and terminated at 10 p.m. The speech of Dr. Moonje is reported to have been impressive.

4. A copy of the proceedings of the meeting with a report from the Dist. Supdt. of Police, Tumkur,

PTO

33

(S.B. 203/44-45 dated 21-1-45) is herewith enclosed for the information of Government.

I have the honour to be,
Sir,
Your most obedient servant,

S. Narayana Iyer

Inspector-General of Police
in Mysore.

24/1/45

Telegram received from Mr. S.N. Ramanna, Chikmagalur, by the Deputy Commissioner, Camp. Koppa, on 18th January 1945. 31/45

Hindumahasabha leader Dharmaveera Doctor Moojee arriving Twentyfirst pray permission befitting receiption procession public lecture.

"Copy"

Deputy Commissioner, Kadur District.

ವಂದೇ ಮಾತರಂ

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ಹಿಂದೂ ಧರ್ಮಕ್ಕೆ

ಜಯವಾಗಲಿ

ಹಿಂದೂ ಮಹಾಸಭಾ, ತುಮಕೂರು

ಅಖಿಲ ಭಾರತ ಹಿಂದೂ ಮಹಾಸಭೆಯ ಉಪಾಧ್ಯಕ್ಷರೂ, ಭೋನ್ಸ್ಲೆ ಕ್ಷಾತ್ರಶಿಕ್ಷಣ ಶಾಲೆಯ ಸ್ಥಾಪಕರೂ, ಮಾನ್ಯಮುಖಂಡರೂ ಆದ

ಶ್ರೀಯುತ ಡಾ|| ಬಿ. ಎಸ್. ಮೂಂಜೆ ಇವರು

ತಾ|| ೨೦-೧-೪೫ ನೇ ಶನಿವಾರ ಸಂಜೆ ೭ ಘಂಟೆಗೆ

ತುಮಕೂರು ಮಾರ್ಕೆಟ್ ಚೌಕದಲ್ಲೂ

ಮತ್ತು

ತಾ|| ೨೧-೧-೪೫ ನೇ ಭಾನುವಾರ ಬೆಳಗಿನ ೯ ಘಂಟೆಗೆ

ತುಮಕೂರು ಜಿಲ್ಲಾ ಬೋರ್ಡ್ ಕಛೇರಿಯ ಆವರಣದಲ್ಲಿ

ವಿದ್ಯಾರ್ಥಿಗಳಿಗಾಗಿಯೂ

ಭಾಷಣಮಾಡುತ್ತಾರೆ.

ನಿವೃತ್ತ ಶ್ರೇಷ್ಠ ನ್ಯಾಯಾಧೀಶರಾದ

ರಾಜಧರ್ಮಪ್ರವೀಣ, ದಿವಾನ್ ಬಹದ್ದೂರ್

ಶ್ರೀ|| ಪಿ. ಮಹದೇವಯ್ಯ, ಬಿ.ಎ., ಬಿ.ಎಲ್., ಇವರು

ಅಧ್ಯಕ್ಷತೆಯನ್ನು ವಹಿಸುತ್ತಾರೆ.

ಎಲ್ಲಾ ಹಿಂದೂ ಧರ್ಮಾಭಿಮಾನಿಗಳೂ ಧಯಮಾಡಿಸಬೇಕಾಗಿ ವಿನಂತಿ.

ತುಮಕೂರು,
೧೮-೧-೪೫.

ಸಿ. ಕೆ. ಜಯಸಿಂಹರಾವ್,
ಕಾರ್ಯದರ್ಶಿ.

ಪದ್ಮ ಪ್ರೆಸ್, ಹೊರಪೇಟೆ, ತುಮಕೂರು.

STRICTLY CONFIDENTIAL.

29 IV

No. CB

Office of the Deputy Commissioner,
Tumkur District,
Tumkur, dated, the 19th January 1945.

Dear Sir, 29/1/45

Please refer to your Confidential D.O.letter No.2594/C.B . dated 9.1.1945 regarding the tour of the Hindu Mahasabha leaders. I enclose, for the information of Government, a handbill announcing the visit of Dr.B.S. Moonjee to Tumkur on the 20th instant. It is understood that Dr.Moonjee will arrive in Bangalore by Guntakal Train tomorrow morning and will go over to this place by car and address a public meeting as well as a meeting of students in this Town.

I may also bring to the notice of Government that latterly feelings between the members of the Congress and Hindu Mahasabha have become somewhat strained and one of the members of the latter party is learnt to have been beaten by a congressite.

Yours sincerely
N. Mahabala

To

V.Vedavyasacharya,Esq.,B.A.,
Chief Secretary to Government of Mysore,
BANGALORE.

3y 48

Letter No.S.B.203/44-45 dated 21st Janry.1945 from the Dist. Supdt. of Police, Tumkur, to the Dy. Commissioner, Tumkur, and copy submitted to the Dy. I.G. of Police, Bangalore.

.....

Subject:- Activities of Hindu Mahasabha in connection with the election propaganda on the 20th instant at Tumkur.

.....

I have the honour to state that on the 20th instant Dr. Moonje, Vice-President of the All India Hindu Mahasahba, Diwan Bahadhur P. Mahadeviah, B.A., B.L., Retd. Chief Justice, Mr. G.V. Ramachar, and Mr. Bhoopalam Chandrashekariah, the Secretary and the President of the State Hindu Mahasabha respectively, arrived at Tumkur late in the evening at 7 p.m. from Bangalore and alighted at the T.B., Tumkur. The above-named leaders were taken in procession in a car with band and music, under cover of a license commencing from the Hostel, District Normal School through Horpet Square, Gumchi Square, Church Square, Mandipet and Chickpet, and finally they - assembled near the premises of the Town Cooperative Society building, as they could not hold meeting near the premises of the Market Square as previously arranged, for want of accommodation.

A meeting was held under the presidentship of Diwan Bahadhur P. Mahadeviah, B.A., B.L. After an introductory speech by the President requesting Dr. Moonje to address the gathering, Dr. Moonje addressed the audience in English seated on a chair, and his speech was translated into kannada by Mr. Bhbopalam Chandrashekariah, the details of which are given in the copy of the proceedings herewith enclosed for kind perusal.

The meeting commenced at about 8-30 p.m. and terminated at 10-30 p.m. The total gathering was about 1,000 strong, majority of them being students.

.....

Copy

S Narayana

Inspector General of Police.

PROCEEDINGS of the meeting arranged under the auspices of the Hindu Maha Sabha, Tumkur, held in the premises of the Town Co-operative Society, Ltd., Tumkur, at 6 P.M. on 20-1-45, when DR. B.S. MOONJIE (VICE PRESIDENT OF THE ALL INDIA HINDU MAHA SABHA) addressed the gathering, Mr. P. Mahadeviah, B.A.B.L., presiding.

Requested by the President, DR. B.S. MOONJIE addressed the gathering to the following effect - "This is an occasion when general elections take place. I am speaking from a stage of a Hindu State for which I am very grateful History will remind you of the Battle of Seringapatam which decided the house of Mysore. I, as a Mahratta have a very high respect for the Royal house of Mysore. Hindu Maha Sabha always regards the States as pillars of freedom. We will speak with great humility when we speak of the Native States, particularly with regard to Mysore. It does not mean that H.M.Sabha does not criticise on certain occasions On occasions, H.M. Sabha has got to criticise the administration of a State - a Hindu State, just as a mother criticises her children. Such criticism may at times be hard but withal that, it will be done with great love towards the State. I will now go to another subject.

This is an occasion for elections and three points will have to be borne in mind. In these elections, the Muslims have a separate constituency, the Christians have a separate one and so also the Hindus must have a separate constituency - in order that the interests of the Hindus may be safeguarded. Muslims and Christians have their own propaganda machine. It is therefore the duty of the Hindus to have their own propaganda campaign. In this election, there are two parties viz., H.M. Sabha and the Congress. We have now to speak of the ideals of the H.M.Sabha and the Congress.

Congress aspires to speak on behalf of the whole of India, inclusive of all communities who call themselves as Indians. Muslims agitated for a separate electorate and they have got seprate electorates to safeguard their community. It therefore becomes necessary for a separate electorate to exist, for the sake of Hindus. Likewise Christians look after their interest by having separate constituencies. ~~In such cases,~~ Such being the case who is there to look after the interests of Hindus.

case, who will look after the interests of Hindus? Naturally you would expect the Congress, which must necessarily be composed of majority of Hindus, to look after the interests of Hindus. But the Congress would not do it. Therefore there must be a separate organisation to look after the interests of Hindus. The question now arises as to whose interest the Congress seeks to look after, when the Christians and the Muslims do not admit the Congress to look after their interests but have set up separate electorates for safeguarding their interests? If there were Joint electorate system, the Congress could have fulfilled its objective of looking after the interests of one and all of the communities. Nay, the existing system is one of separate electorates, where the Congress cannot do its cherished objective. We, H.M.Sabhaites, believe in joint electorate system, and have been urging for the adoption of it. H.M. Sabha has come into being contesting the elections in the interests of Hindus and for the the interests of Hindus alone. In a joint electorate system the Congress could have successfully contested in the elections, in the interest of the Hindus. As both the H.M.Sabha and the Congress have not stood for elections, the question arises as to which person a vote should exercise his franchise. Of course Congress candidates are Hindus, but they stand to safeguard the interests of one and all, which they are incapable of doing, and not entirely for the sake of Hindus and Hindus alone. Therefore H.M.Sabha is contesting the elections on behalf of the Hindus alone.

Nextly with regard to the differences between the H.M. Sabha and the Congress. So far as 'Independence' is concerned there is difference in respect of the goal, or the ideals. As regards the Congress view of Untouchability, there is no difference of opinion. The questions of difference comes in on two points - Ahimsa(non-violence) and the Hindu-Muslim unity. Shall we attain freedom by force without the Hindu-Muslim unity? Congress has gone even to the extent of declaring that after the grant of Swaraj, no army or police force is necessary. I will leave this matter for your search.

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force is necessary. I will leave this matter for your earnest consideration, and leave you to think out for yourselves. Has there been any nation in the world which has been able to attain or maintain Swaraj simply by carrying on non-violence, without police force or an army? Poet Bhasa, has said, more than 1000 years ago - "Swaraj is a thing which can be attained only by defeating the enemy in the battle field". We lost our Swaraj in three of our battles with the Britishers. In the first Mahratta War, we won, in the second, it was a draw, and in the third, we were defeated and thus lost our freedom. It must therefore be admitted that the Britishers established freedom by defeating the Indians in the battle-field. Therefore, if we want to reverse the process, we must defeat the British people in order to attain Swaraj, in the battlefield. The same poet also says - "Independence is a thing which cannot be given as a charity'. Therefore if you really want freedom for India, you must really fight in the battle-field, and defeat the enemy. If you want to maintain Swaraj, you must do it with as strong and a police and army, as the British have kept. Now I will give you the calculations re. the strength of the police and the strength of the army if India wants to maintain Swaraj after it is achieved. The population of the Britishers is only 5 crores, living in a country which is slightly bigger than Mysore, but any way not bigger than my province, the Central Provinces. India is ten times bigger than England. Hindus alone are six times bigger in number than the Britishers, being 30 crores, in population. To defend their small country, they have got 20 lakhs of home guards(ages between 50 and 70). Proportionately, 1½ crores of home guards have to be enlisted in India.

As regarding the number of fighting forces in Britain, they have kept it a secret, as they have done so in respect of so many things. But the Americans have given out their numbers. They have one crore of combatants for 13 crores of Americans. What should be the Hindu combatants for 30 crores of population of Hindus? But America is not easily accessible for enemy

enemy who wants to invade Amar that country. But India is in the midst of the world; hence there is more need for India to be prepared for the onslaught of the enemy. If you look to the history of the world, from time immemorial up to the present time, if India wants to acquire independence and wants to maintain it, India must be prepared as America has been prepared, as German has been prepared and as Japan has been prepared. India will have to have its own army, its own air-force and its own implements, - 2 crores of fighting men and 1½ crores of Home Guards. We will have to build our own heavy industries. Our scientists will have to think out and turn out in their laboratories, the manufacture of ammunition and implements, in order to maintain Swaraj. Every young man between the ages of 17 and 45 will have to be prepared militarily, - by force - if not willingly. Taking into consideration that this War may last for five years more, the Bhonsala Military School at Nasik (the school started by the speaker) will select boys at the age of 10 and given them the necessary Military training. Such Military schools should be started atleast one in every District. Everybody should know horse-riding and rifle practice and should be trained. Swaraj cannot be won/without organised violence. Herein lies the fundamental difference between the H.M. Sabha and the Congress.

Now I will come to the second difference of opinion between the H.M.Sabha and the Congress. Congress says that freedom cannot be achieved without Hindu-Muslim unity. It may or may not be a fact. But the Muslims are made so important though they are only 6 crores, - a minority in India. H.M. Sabha also requires the help of the Muslims and the Christians as also others, but it shall not say that independence must be attained only with the help of Muslims and Christians etc. Congress id unduly strengthening the hands of the minority Muslims. Mr. Jinnah therefore refused the hand of conciliation and friendship offered by the greatest man on the face of the earth, who approached him in his house, in all his docility and humility. After all, what is Jinnah and Mahatma

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Mahatma Gandhi. One is reputed to be the greatest living man and another is reputed for his obstinacy. Could there be any greater person born in India who can bring Hindu-Muslim unity than Mahatma Gandhi? Do you believe that another Mahatma Gandhi will be borne to solve this Hindu-Muslim unity. These men are century men. They are not born everyday. Such great personality has often met with insolence and obstinacy at the hands of Jinnah whom he approached for solving the Hindu-Muslim problem. We therefore beg and appeal Gandhi with folded hands to make room for us as With due regard to the greatest man on the face of the earth. Mr. Jinnah is neither a moralist nor a spiritualist as Gandhiji is. H.M.Sabha therefore seeks Gandhiji to allow H.M.Sabha to deal with Mr. Jinnah. Mr. Jinnah knows what H.M.Sabha is and therefore has nothing to do with it. H.M.Sabha says that Hindus must attain Swaraj with the help of Muslims if they consent, or, without it, if Muslims refuse the hand of co-operation and on the contrary, join hands with the Britishers. Congress has been fighting since 25 years in vain to bring round the Muslims. ~~H.M.Sabha has asked for~~ a period of two years as also the freedom question to solve the communal tangle if his Pakistan is conceded, I would beg Gandhiji to give H.M.Sabha only two years to solve the communal problem, and the question of independence without dividing India. You have now seen how the principle of Ahimsa followed by Congress has proved ineffective since 25 years. Let Gandhiji therefore allow H.M.Sabha to deal with the problem which the Congress is now tackling with, not on the lines of the Congress but on different lines. Therefore H.M.Sabha wants Gandhiji to bless it and allow it to carry on the programme of the Congress. I therefore pray to you to allow H.M. Sabha to be established, out of your generosity, and enable it to establish Swaraj and incidentally to bring about the Hindu-Muslim unity.*

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Nextly MR. MAHADEVIAH rose and addressed the audience briefly to the following effect - "Dr. Moonjie has spoken to you on all points in a logical manner. I would like you to think out for yourselves how best to maintain your Hindu Dharma and Hindu culture which is handed down to us, thanks to the protection and hand offered by the [illegible]

Vizianagaram Empire

protection and helping hand offered by the great Vizianagaram Empire build up 600 years ago by the great Hindus. Hindu Dharma and culture are being copied, with the greatest admiration by all the Western scientists and philosphers. I appeal one thousand times for the Hindus to remain united and solidly in tact with their ancient culture and Dharma.

Muslims seek ~~eaq~~ equal share of seats with the Hindus, in public associations and institutions. Think out for yourselves whether such claims will hold water. To claim in such a manner, being only one fourth the population of Hindus, is not only a mathematical fallcy, but also a logical fallgy as well as a political fallacy. In no nation's history, this principle ~~could~~ has been be accepted, nor could it be accepted. The interests of the Hindus can never be overlooked. Haying regard to these points, I appeal to you to encourage the H.M.Sabha candidates by voting for them only."

The meeting terminated at 10-30 p.m.

The speech of Dr. B.S. Moonjie would seem to have made an impression on the gathering, which was about 1000 strong, including students, Congressites, Maha Sabhaites and other townsmen.

Tumkur,
Jan.21,1945.

Sd. Y. Krishnamurti Rao,
Stenographer,
Dist. Police Office,Tumkur.

Copy

M.L. Tumpanna
DT. SUPDT. OF POLICE: TUMKUR.

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C. No. C.C. 84 /44-45. E: 2

Mr. George Matthan, B.Sc.,
District Magistrate.

OFFICE OF THE DISTRICT MAGISTRATE,
SHIMOGA DISTRICT.

Dated Shimoga, 23rd January *194* 5.

Confidential.

3073.
24/1/45.

Dear Sir,

I enclose herewith, for the information of Government, Shimoga D.S.P's copy of/~~his~~ letter No.S.B.46/44-45 dated 23-1-45 together with a copy of the speech delivered by Dr.Moonje, leader of the All India Hindu Mahasabha, ~~delivered~~ at a Public meeting held at Shimoga on 22-1-45, under the auspicies of the Mysore State Hindu Maha Sabha.

Yours sincerely,

25/1/45

V.Vedavyasacharya, Esq., B.A.,
Chief Secretary to Government,
Bangalore.

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Letter No.S.B.46/44-45 dated 23-1-45 from the D.S.P.Shimoga, to the Deputy Commissioner, Shimoga District.

I have the honour to state that a Public Meeting organised under the auspicies of the Hindu Maha Sabha, was held in Sri Ramanna Setty Park yesterday evening. Dr.Moonje who arrived here at 7.30 P.M. yesterday accompanied by Dewan Bahadur P.Mahadevaiah, G.V.Ramachar, Gundu Rao of Bangalore, addressed the gathering. Dr.Moonje's speech is reported to be impressive. About 1,500 people are reported to have attended the meeting prominent among them being M/s K.N.Ramakrishnaiah, Nadigar Krishna Murthy Rao, S.B.Manjanatha Rao and M/s Shivashankar, Srinivasa Murthy, N.G. Rudrappa, Narasimha Kamath(Congressite). The gathering consisted mostly of students.

Two copies of the proceedings of the meeting are herein enclosed for favour of information.

Dr.Moonje is also reported to have visited a few Thalimkhanas and the Hindu Students' Union. He left for Bangalore in the night by car to catch train either at Birur or at Arsikere.

'copy'

Deputy Commissioner,
Shimoga District.
23-1-45.

A public meeting under the auspices of the Mysore Sta te Hindu Maha Sabha was held on the evening of 22-1-1945 in Sri Ramanna Setty Park, Shimoga, when Dr. Moonje, leader of the A ll India Hindu Maha Sabha, addressed the gathering. Mr. P. Mahadeviah, Retired Chief Justice of Mysore, whom accompanied Dr. Moonje from Chikmagalur, was also present.

The meeting commenced at 8.30 P.M. At the outset, Mr. G.V. Rama Char, General Secretary, Mysore State Hindu Maha Sabha, apologised on behalf of Dr. Moonje, for the delay in going over to Shimoga from Chikmagalur and for not sticking up to the programme, and requested Dr. Moonje, to address the gathering.

Dr. Moonje, spoke in English as follows: Mr. G.V. Rama Char translated the same into Kannada.

"Ladies & Gentlemen,

You have listened to me hardly a year ago in this very Shimoga Town when we had met here for the States Hindu Conference. Now this time, I have a gain come to you and I am going to speak to you because this is the election time, the real test of your sincerety for Hindu Unity. In the Shimoga Conference, we had Muslmans and Christians, but this time, we have to speak of Hindu only, because in these elections, Muslmans are choosing to have separate electorate and nothing to do with our elections. The same thing of the Christians. Therefore, with their elections we have nothing to do. It is with the Hindu elections that I have come to address you here. Till now there was a Hindu Prince, a Hindu State Government also. But it was not the Hindu Maha Sabha Government. Now, therefore, time has come. Government is holding the elections. Time has come to prove your strength and to prove your love for the Hindu Maha Sabha, to see that the Legislature and the Government is a Hindu Maha Sabha Government, because all power, all administration lies in the Legislative Assembly and the Legislative Council. You have chosen in yourself to have your powers exercised through the Legislatures. Government of the State mea ns the Government of the Legislature, and not of the Maharaja Saheb, not of the Prime Minister, but of the Legislature. Therefore, if you want that the Government of the State should be in the interests of the Hindu Maha Sabha, should be for the protection and promotion of the Hindus, the Legislatures of the Government should be Hindu Maha Sabha. Legislature. If you create a majority of the Hindu Maha Sabha in the Legislatures, the Dewan will be your Dewan, the Prince will have to listen to you and you will have your say with the Princes of your

your State. Thus, in this Legislature will be the Sovereign's of the Hindus of the Hindu Maha Sabha. I make a distinction between the Hindu Government and the Hindu Maha Sabha Government. I will explain to you by an illustration. Now take the Nizam's Hyderabad State and take your Mysore State. In the Hyderabad State, the majority of subjects are Hindus, yet the Muslaman of the State and the Muslaman Prince of the State and the Muslaman Government of the State are all Muslim Government to look after the interests and give protection to the Muslamans of the State. In the Nizam's Hyderabad State, even though the Muslamans are in a minority, you have never heard of a Muslaman complaining against the administration of the State or the Nizam, because the administration of the Hyderabad State is carried on in the interests of the Muslamans themselves. Now in the Hyderabad State, you will find that a Muslaman beggar going along the street, a Muslaman labourer earning four annas a day, will be a representative of the Nizam's State. A Muslaman beggar, a Muslaman labourer in the street , thinks that he is the Nizam and a Hindu his subject. It is, therefore, quite natural that in the Nizam's Hyderabad State, the Hindus have reason to complain against the administration. But we cannot understand in a State like Mysore where the Prince is a Hindu, where the Prime Minister is a Hindu, where the Cabinet consists mostly of Hindus, where the Legislatures consist of Hindus, yet Hindus have a number of complaints. I even hear here that the Muslaman girls are taken free of charge in the State carriages to their Schools, but the Hindu girls are not taken. My object is not to say that the Muslaman girls should not be carried free of charge to the Schools. If the Muslaman girls should be taken free of charge to the Schools, Hindu girls should also be taken free of charge to the Schools. Therefore, I have given you an illustration that a Hindu State under a Hindu Prince has a number of grievances and a Hindu feels that nobody looks after him. Have you ever heard the cause of it. Did you ever analyse the cause of all your grievances. Supposing the Government states that the Hindus will have a Hindu Maha Sabha Government. Do you think that the Muslim girls would have been carried free of charge and a Hindu girl would not have been carried free of charge? The Hindu Maha Sabha Government would

would have thought of it. Similarly in the case of Muslamans, in the case of Christians. There would have been no injustice or partiality. Therefore, you have to analyse the reasons and youm should find that the cause is in you and not in Government. You are wish Government for the prosperity of Hindus, but if you yourself have not got the courage to support it, what can the King do? Similarly, you have got a Hindu Prime Minister at the present moment in Mysore. He does everything that he can possibly do in the interests and prosperity of Hindus. But the Hindus will not give him strength. What he can he do? You have asked for a Democratic Government and the Hindu Prince has given you a Democratic Government. A democratic Government means that power of the people should be in the hands of the people. Therefore the ordinary powers possess of administrations, at your request, at your demand, the Hindu Prince, the Hindu King has handed it over to you. If you administer your rights, if you administer your Soverign rights according to your wishes and for your prosperity, the Government will carry out your instructions and all your wishes. Under your demand of Democracy, the only instrument of administration that is in your hands at the present moment, is the Legislative Assembly and the Legislative Council. So long as there is a Legislative Assembly and a Legislative Council, then the administration must be carried through the Legislatures and not through the wishes of the Prince or King or Dewan. You must understand this fundamental fact of the Democratic Government that you have asked of your Government King. Now, if you do not exercise your rights, you will have no right to grievances and no right to appeal to your King. Therefore, the Hindu Maha Sabha says to you 'Catch hold of the Legislative Assembly, catch hold of the Legislative Council and carry on the administration of the State as you desire, as the Hindu Maha Sabha desires! If you are able to capture the Legislatures, you will find that your King, your Hindu Prime Minister, your Cabinet, will be prepared to carry out your instructions and you will have no grievances existing in the State. When I say that the Legislature should be Hindu Legislature, when I say that the administration of the State should be Hindu Maha Sabha administration, I do not mean that the Hindu Maha Sabha will go out of the way and do

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do injustice to the Muslamans or Christians. If the Hindu Maha Sabha Government goes there, it will appeal to the Muslaman brothers and tell the Muslaman brothers that separate electorate is not in the interests of the country. We, therefore, request you; appeal to you to agree to joint electorate.' I hope the leaders of the Hindu and Muslim communities will think over after the administration is handed over to the Hindu Maha Sabha that the best interest lies not in separate electorates, but in association with Hindus in joint electorates. Because, when there is an joint electorate, even suppposing to start with you reserve certain seats for Muslmans, then the Muslamans can not only get those seats but will have the power for more seats in the Legislature. I will illustrate this point by an illustration. Suppose, for instance, under the separate electorate, Muslamans in your Legislature have got ten seats. The ten seats are the maximum that they can get. They won't get ii seats in the separate electorates. But with the same reservation of ten seats in the joint electorates, they will have reservation of ten seats and the power to contest for more seats along with the Hindus and instead of ten they may get fifteen. Therefore, by illustration, I have tried to prove to you that in the system of joint electorates, Muslamans have not got to lose anything, but have got everything to gain in the joint electorate. But if after all this , Muslamans were still to insist upon the separate electorates, the Hindu Maha Sabha will say 'well, please yourselves. Your proportion in the population is so much. You will get so much'. Under there is separate electorates at the present moment and under the separate electorates, Muslamans have got 12 seats more than what they are entitled to. Take this fact as a determined fact not to be done away with If the Muslamans do not listen to the request and appeals of the Hindus and insist upon the separate electorate, they will not have one seat more than what they are entitled to under the proportion of the population. It will be quite apparent to you now from what I have described to you till the present moment that if this state of things were to happen, you will find that there will be no Hindu Muslim unity in a separate electorate.. But when there is Hindu -Muslim unity, the Hindus

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Hindus would not care if a few seats are given to the Muslemans. The Muslemans also do not care if the Hindus are given a few seats more, because both of them will be brothers fighting and living together side by side. But, if the legislature is in the hands of the Hindu Maha Sabha, the Hindu will feel taller and they will have full confidence that the State is a Hindu State and the Government is a Hindu Government and the administration a Hindu administration and there will be no grievance of any kind. I have, therefore, to appeal to you to support the Hindu Maha Sabha, support the Hindu in the Legislature, because by supporting the Hindu Maha Sabha, you will be supporting yourself and Hindu interests. Fortunately for Muslemans and unfortunately for the Hindus, Muslemans have got one association, Muslemans have got one leader and Muslemans have got one body. The Muslim League is an organisation, Mr. Jinnah is their leader and the Policy of the Muslim League is their policy. That is, the Muslims are more fitted to compete with you in getting the power of the legislature than the Hindus are. They have got one organisation, one Policy, one leader, not several leaders, not several organisations and not several policies. Unfortunately, for the Hindus, there are several organisations, several leaders and several leaders of no parties and all different parties. Though there are several parties among the Hindus and though they say that all these parties are for the good of the Hindus, yet we find that in a Hindu State, Hindu King, Hindu Legislature, Hindu Prime Minister, it is the Hindus who are complaining and not the Muslemans. Now you find one thing, one spectacle in the All-India politics. Some how the feeling has grown up that unless there is Hindu Muslim Unity, the Government in the centre will not be a National Government and will be the British Government and therefore, in order to have a National Government in the Centre there must be a Hindu Maha Sabha Government. Now, you have seen Mr. Jinnah. Mr. Jinnah has placed his case plainly, perfectly and frankly. Mr. Jinnah has frankly stated that he is fanatically for Pakistan. 'Fanatically for Pakistan' means that he will kill himself, but not give up Pakistan. (Claps). Fanatically for Pakistan means, anybody in India, he be Mahatma Gandhi, Sir Tej Bahadur Sapru, if possible Veer Savarkar, Dr. Shyam Prasad Mukerjee, if they want to have Hindu Muslim

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Muslim Unity, if they want to conciliate him, if they want to join hands with him, theym must all agree for Pakistan. He will kill himself, he will kill you, he will kill the whole world but he will have Pakistan. Now, is there any more to be said for Mr. Jinnah? He has made his case absolutely clear. This is not the first time that he has made his point very clear. He has always been very clear. And yet knowing all these things, knowing that Mr. Jinnah is not to be appealed unless we grant him Pakistan, Mahatma Gandhi went of his own accord and has got his rebut from Mr. Jinnah. Even then Mr. Rajagopala Chari, the disciple of Mahatma Gandhi, is carryng on negotiations with Mr. Jinnah. He has not got the boldness to say that whatever Pakistan you may say, you may get it. But yet he is after it. This was made as plain as day light. Yet now Sir Tej Bahadur Sapru, a great man, a great lawyer, a great constitutionalist, knowing these facts, wrote to Mr. Jinnah that Hx wantx to see kimx you. Please allow me to see you'. And Mr. Jinnah said 'I do not recognise youx. You may be anybody'. He received this kind of reply from Jinnah whom he is going to conciliate. I can quite understand that Sir Tej Bahadur Sapru, being a leader of no party and yet a leader, if he wants to conciliate the Muslimx mass as such, if he wants to conciliate Jinnah, there is nothigg to conciliate. I am telling you all these things in detail just to show to you the mentality of the Congress in respect of Muslamans. The Congress has never quarrelled with the Muslims. Hxtxx xhxtxxx

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be a Pakistan in a Hindustan. So far as Hindu Maha Sabha is concerned, Mr. Jinnah knows what his position is, what his relation is with the Hindu Maha Sabha. Therefore, between the Muslim League and the Hindu Maha Sabha, neither the Muslim League has reason to to appease the Maha Sabha or the Maha Sabha has reason to appease the Muslim League, because they have made their position as clear as Mr. Jinnah says he is fanatically for Pakistan. Hindu Maha Sabha says that there shall never be a Pakistan in a Hindustan. You will say that there are in the Congress men with brains, men with high personality. There is personality in the Congress. There is morality in the Congress. There is spirituality in the Congress. But, unfortunately, there is one great defect. They have defeatist mentality. The Congress feels that it has got strength to fight against the British Government which has got air guns, aeroplanes. It has got several other instruments for fighting and Congress fights against the Government on the basis of non-violence. In spite of these machine-guns, in spite of all these tractors and tanks and several other steam machinery for warfare, in spite of all these things, the Congress feels and says that he fights the British Government non-violently. But somehow or other Congress does not feel that he has got strength enough or confidence enough to be prepared to fight the Muslims. Therefore, in this mentality of ~~them~~ defeatism towards Muslemans, Mahatma Gandhi goes to Mr. Jinnah, speaks to Muslim League, appeals to them and requests them in all, various ways and yet they are not appeased and not pleased. All this will lead to one fact. Some how or other Congress feels that though there are 30 crores of Hindus and Muslims are only 6 or seven crores, yet with the strength of 30 crores, they will not be able to get Swaraj unless they join hands with them. It is simply because of this fact that they have developed this defeatist mentality. Now what Mr. Jinnah says is that he is fanatically for Pakistan, whether the Hindus grant him or the British people grant him. He feels confident to get Pakistan. In contrast with this mentality, look at the mentality of the Hindu Maha Sabha. Maha Sabha has said 'You want Pakistan. There will be no Pakistan in Hindustan. You want independence. Hindu Maha Sabha also wants independence!' Congress feels

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feels that it will not get it without the help of the Muslamans. Maha Sabha says ' we are thirty crores. We shall get independence and stand on our own legs. We shall get independence both for ourselves and for the Muslamans'. As Muslim League and Mr. Jinnah has clearly defined his position that they are going to have Pakistan whether the Hindus grant him or not, Hindu Maha Sabha has prounced its position that they are going to get Swaraj whether the Muslims join hands with them or not. Therefore I appeal to you Mr. Jinnah, Mr. Muslim League, I appeal to you my Muslaman friends, the Hindu Maha Sabha appeals toyou, 'join hands with us in the fight for independence and Swaraj. If you are not prepared to fight with us, 'let us fight alone for independence and Swaraj. You sit at home and close your doors without interfering in our affairs. We shall carry on our struggle for independence and Swaraj and 30 crores of Hindus are determined to carry on their fight for independence and Swaraj. Independence and Swaraj will be achieved and it will be distributed equally between Hindus and Muslims and don't be anxious about it. But God forbid! if you are still determined not to join hands with us, but on the other hand determined to join hands with the brothers with whom we have to fight, then we will fight both the Muslamans and the Britishers combined for independence and Swaraj (Claps). The British people are very intelligent. The British people are most diplomatic. The British people know the skill how to behave on certain occasions. I have got very great regard and very great respect and very great love for all the qualities the British Government and their statesmen have shown in this war against Germany, Japan. Though they are finding that they are not equal in strength either to Germany or Japan, yet they are carrying on the war so skillfully and methodically that they will win. I am, therefore, hopeful that so long as the Hindus are divided between Congress and Hindu Maha Sabha, so long as the Hindus are after the Muslamans for appeasment asking them to join hands with us, so long the quarrel will go on and the British Government will sleep quietly. But the moment the British people see that all the Hindus are combined

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for independence, for their Swaraj, whether they be in the Congress or in the Hindu Maha Sabha and that Hindus are determined to fight for independence and Swaraj, inspite of the fact that the Muslims join hands or not, that moment, the British Government will change its attitude I, therefore, appeal to my Congress brothers just as Mr. Jinnah has asked Mahatma Gandhi that 'you have been holding the field for the last 25 years. Give me just two years and I will see how you get Swaraj' Hindu Maha Sabha says my Congress friends 'you have tried your hands for appeasing Mr. Jinnah whom there is no greater man than Mahatma Gandhi born in the whole world and he has gone for bringing Hindu Muslim Unity. Hindu Maha Sabha will show you how independence and Swaraj can be brought about and how Muslims join hands with the Hindus and fight for independence and Swaraj.'. Therefore, the Hindu Maha Sabha and the Congress should join hands and having tried their policy of non-violence and non-co-operation for the last 25 years and having seen that the policy had failed, let them join hands with the Hindu Maha Sabha and carry out the policy of the Hindu Maha Sabha. I appeal to Mr. Gandhi to bless us and we will achieve Swaraj. Non-violence is the principle of Congress and Mahatma Gandhi. That is also the principle of Hindu-Maha Sabha. But Hindu Maha Sabha feels that to establish non-violence, violence has to be organised scientifically as the European nations have organised. If thirty crores of Hindus are organised on the lines of Germany and as is being organised by America at present, then there will be no violence not only in India but there will not be violence throughout the world. I appeal to my Congress brothers and I appeal to Mahatma Gandhi and to the Congress ' Introspect and look into yourself and see whether non-violence has come into being, whether there is Hindu Muslim Unity and whether there is Swaraj and National Government after 25 years. There is no non-violence and National Government and Hindu Muslim Unity. I, therefore, appeal to Congressmen to see the result of their policy. I appeal to Mahatma Gandhi in all respect and in all humility, which is due to a deserving personality the like of which is not to be found in the whole world. I appeal

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appeal to him . Hindu Maha Sabha has seen and worked with the Congress for the last 25 years. I have worked in the Congress as President of the Provincial Congress committee for 25 years . The policy is now to be changed and that policy of the Hindu Maha Sabha is the organisation of violence on scientific lines so that non-violence may come into being not only in India but in the whole world.By convincing the British Goverment, by convincing the Muslamans that all the 30 crores of Hindus are consolidated and determined to have Swaraj, the Muslamans will come round and the Government will come round and you will have independence and Swaraj. If there is Hindu Muslim Unity, 30 crores of people are too big a number for anybody to face, if they are armed.

I, therefore, appeal to you to vote for Hindu Maha Sabha candidate in the elections and ask the Congress brothers to help you and cooperate with you. Mr. Bhoopalam Chandrasekhariah, is standing from your constituency here. If what I have said to you has appealed to your reason, I hope and trust that you will all support him. Look at the prospect of what will happen if, for instance, your Government is Hindu Maha Sabha Covernment, your Prime Minister is a Hindu Maha Sabha Prime Minister, Your King will be in favour of Hindu Maha Sabha. With this I will close my speech, because I am tired having made a journey of 60 miles. Whatever I wanted to say I have said and I appeal to you once again to support the Hindu Maha Sabha.'

* * *

Mr. P. Mahadevish, next spoke a few words in Kannada and exhorted the audience to protect the Hindu Samskruthi and Hindu culture.

Mr. C.M. Gururaja Rao, Vice-President of the Intermediate College Association Shimoga, spoke a few words in Kannada to the following effect:-

The two fundamental issues before the students are 1) singing of 'Vande Mataram' and 2) Kannada as the medium of instruction. Mr. Bhoopalam Chandrasekhariah is supporting the cause of students in these two matters. Hence, the students should vote for Mr. Bhoopalam Chandrasekhariah.

The meeting terminated at 9-45 P.M. with a vote of thanks proposed by Mr. G.V. Rama Char and with the shouts of 'Veer Savarki Jai' Moonjeki Jai, Bharatmateki Jai, Sri Jayachamaraja Wodeyarki Jai.

The gathering was about 1500 strong. The speech of Dr. Moonje was impressive.

Copy

Supdt. C.I.D.

Sd. C.R. Sivaswamy
Stenographer, 23.1.45
D.P.O., Shimoga.

C. F. No. 46]

GOVERNMENT OF MYSORE

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No. S.B.393/42-43. OFFICE OF the Inspector-General of Police
Encls. in Mysore, Bangalore.

SECRET

Date 25th January 1945.

To

The Chief Secretary

to the Government of Mysore, Bangalore.

Sir, CB 25-1-45.

Subject:- Dr.B.S.Moonje - Visit to State on Election Propaganda.

....

In continuation of my letter of even No. dated 22-1-45 regarding the above, I have the honour to enclose herewith for information of Government, a copy of Proceedings of public meetings addressed by Dr.Moonje at Chickmagalur, Shimoga and Bangalore City on the 21st, 22nd and 23rd inst. respectively.

Dr.Moonje left for Madras on the night of the 23rd.

I have the honour to be,
Sir,
Your most obedient servant,

for INSPECTOR-GENERAL OF POLICE
in Mysore.

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S E C R E T:

Proceedings of a public meeting held under the auspices of the Mysore State Hindu Mahasabha, Bangalore, on 23-1-45 - at 6-30 p.m. at Chiklalbagh (Municipal Gardens, Bangalore City), in connection with the ensuing General elections to the - Mysore Legislatures. Diwan Bahadhur Rajadharmapravina Mr. P. Mahadeviah, Ex-Justice of Mysore High Court, presided on the occasion, and Dr. B.S. Moonje, Vice-President of the All India Hindu Mahasabha addressed the gathering.

There was a gathering of about 2,000. The Hindu Mahasabha flag was hoisted. The meeting commenced at 6-45 p.m. with the singing of 'lavani' depicting the life and achievements of Dr. Savarkar, and the shouting of slogans.

Mr. G.V. Ramachar, Vice-President of the Mysore State Hindu Mahasabha, introduced Dr. Moonje to the audience and said that he was a stalwart champion of Hindu Dharma and - Hindudom and that he had been ceaselessly fighting heart and soul for the cause of Hindus. Referring to the singing of 'Vande Mataram' and the ban imposed on its singing in the - University Union in Mysore, Mr. Ramachar said that the Mahasabha strove hard to remove a similar ban imposed on the - singing of 'Vande Mataram' in Shimoga some time back and at last got it removed, and said that the Sabha would try its - best to remove the ban imposed on it by the University authorities. He opined that that there was no objection for singing of 'Vande Mataram' after singing the national anthem '[illegible]'. Then 'Vande Mataram' was sung after the - singing of the national antehm " [illegible] ".

Then the President, Mr. P. Mahadeviah, spoke in English as follows:-

Gentlemen,

I have great pleasure to once more introduce to you Dr. Moonje, who is associated with the Military School - The Bhonsla Military School at Nasik- and who is one of the most distingiushed heroes of India. I do not wish to say more and I request Dr. Moonje to give you the benefit of his - valuable lecture.

Dr. B.S. Moonje spoke in English as follows:-

Ladies & Gentlemen,

To begin with I apologise to you for having to speak sitting, because in my age it is not possible to speak standing all what I have to say. I have therefore, to request you to permit me to speak while sitting. Claps.

We are meeting to-day in one of the first meetings in connection with the General Elections that are taking place in your State. In these General Elections, fortunately or unfortunately, Mussalmans have asked for separate electorates, Christians have asked for separate electorates and they have been given that. Therefore, in this meeting I have to address the members of the Hindu Constituency, where Hindus are only authorised to seek election. I have therefore, no need to

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to refer to communal problems and communal interests. But this morning after my return, I was shown the speech of Nawab Liakat Ali Khan, the General Secretary of the Muslim League, and also the statement issued by him. He has mentioned me - by name and he has mentioned Savarkar by name, and therefore, I have to clear up certain points, which he has explained in his speech and in his statement. In his speech Mr. Liakat Ali Khan has said that the ambition of the Hindu Mahasabha is the establishment of Hindu Raj in India, so that Dr. Moonje and - Savarkar may occupy the throne of Delhi and administer Hindu Raj. So far as he refers to Hindu Raj and the establishment of Hindu Raj in India, I entirely agree with him. Our ambition, our effort, our aspiration is, that, as there is a Muslim Raj in Afghanistan, as there is a Muslim Raj in Turkistan, as there is a Muslim Raj in Arabia, as there is an English Raj in - England, a French Raj in France, a German Raj in Germany, so in Hindustan there should be an Hindu Raj. In all the nations of the world, it is the majority party which rules, that - appires to rule and it is always that community, which forms the Raj in that nation. I will take the case of England - first. In England within Christianity two sects arose - the Roman Catholics and the Protestant Christians. But quarrel arose between the Roman Catholics and the Protestants as to whose Raj should be established in England. They quarrelled among themselves. There was Civil War and there was head-breaking. Roman Catholics killed Protestants; Protestants - killed Roman Catholics and eventually the Roman Catholics - were defeated and Protestants became victorious. After the Protestants became victorious, they began to think as to how to establish a Protestant Raj and for that prupose they - brought a Protestant outsider to ascend the throne of England and made him the King of England. After a Protestant was - brought to England, though he was regarded fit to ascend the - throne of England, they were not sure of their position -

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position unless and until they made him swear and he took an oath that he would be the 'Defender of Faith', that is, the Protestant Faith of England. Thus a Protestant was brought to ascend the throne of England and he took an oath that he would be the 'Defender of Faith' - the Defender of Protestantism in England - and a Protestant should be the Prime Minister and King of England. They also found and made a Law from - that time,- that the King of England and the Prime Minister of England must belong to Protestant Faith and not the Roman Catholic Faith. The present legal and constitutional position in England is, that only a Protestant can be a king and only a Protestant can be its Prime Minister. Roman Catholic cannot be a king and a Roman Catholic cannot be a Prime Minister. - If this is the state of things in England, a most forward - country, a most progressed country, which has established its empire all over the world, of which they are proud of saying that the Sun and the Moon never sets, there is hardly any - mistake in our appiring after an Hindu Raj in a land of Hindus; the Hindu kingdom should be Hindus, the Raj should be Hindus and the Hindu should rule.

This is what is going on in Europe and now look at the state of things in Asia. What is the state of things in - Afghanistan? In Afghanistan, there are Afghan Muslims; in Afghanistan there are Afghan Sikhs and Afghan Hindus. But the rule in Afghanistan is the Muslim Rule and not the Sikh Rule or the Afghan Hindus' Rule. In Arabistan, there are - Christians, Arabs and other races; yet the rule in Arabistan is the rule of the Arab Muslims and not the Christian Arabic Rule. You know the question of Palestine. The Palestine - question is the prominent question at the present time and there are two schools of thought. One school of thought holds that Palestine belongs to Hindus and Christian Arabs (Jews) and the other holds that it belongs to Muslim Arabs. The Asiatic country Muslims urge a Muslim Raj and the European country Christians urge a Christian Raj. Where is the harm

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harm in India, the land of the Hindus, for the establishment of a Hindu Raj in India. Therefore, I entirely agree with Mr. Liakat Ali Khan that the Hindu Mahasabha and the Hindus of India desire and aspire to establish a Hindu Raj all over India. But he has overshot the mark, when he says that - Dr. Moonje and Savarkar aspire to ascend the throne of Delhi. We are Brahmins. I am a Brahmin, Mr. Savarkar is a Brahmin and Brahminism is the tradition. From times immemorial this tradition is going on and that tradition for the establishment of an Hindu Raj, Brahmin ministers must work heart and soul and in a spirit of self-abnegation. Though Brahmins have been working in the past and even in the present for the establishment of a Hindu Raj, it has not come into the head of the - Brahmin that he himself should be the king and usurper of the throne. This tradition is not new. This is the tradition - as old as 7,000 years. Those who have read Valmiki Ramayan will know the beginning of this tradition. In the Valmiki - Ramayan it is said (the speaker recited some Sanskrit shlokam), this Hindustan belongs to 'Ikshvakus' - means the Solar Race. A question rose up when Sri Ramachandraji going to Lanka and quarrelled began with Vali in his kingdom. There Sri Ramachandraji announced and pronounced the formula- 'This land belongs to Ikshvakus'- the Solar Race. You will find this enshrined in Valmiki Ramayan, Kishkindakand, 16th shlokam, if I remember right, and there Sri Ramachandraji says, that, that is the tradition from the 7,000 years up till now. He says here,'this land- the BHARAT- which has extended from the - Himalayas in the North to Kanyakumari in the South and - surrounded by Seas in the East and the West, this Land is the land of the Ikshvakus- of the Solar Race. (The speaker - recited some shlokams in Sanskrit) - "This land with all the forests, with the rivers - Kaveri, Tungabhadra, Ganga, Sindhu and Yamuna - all these rivers, all these forests belongs to the Ikshvaku Rajas". "In this land men lived, animals lived, and birds lived - what of them. They were all under

under the kind protection of the Ikshvaku Rajas". That is the tradition and according to that tradition Brahmins are upholding their cause and are living upon that tradition. I will give you an historical instance. Some 2,500 years ago, there was a Brahmin boy- Kautilya. He re-established the rule of the Ikshvaku Kings by his power, his skill and his energy. When the rule of the Ikshvaku Kings was established, when - Law and Order was restored, he went to Himalayas and lived in a hermitage. That Brahmin not only established Ikshvaku Raj, not only carried on Government in peace and order, but formed and composed a Constitution which is called the "Kautilya - Arthashasthra", where you find all Laws which are regarded as modern nowadays. I was surprised to find in the Kautilya - Arthashasthra that there should be a law called the 'Arms Act', which laid down certain rules with regard to the possession of arms by an individual. The Arthashashtra also describes methods of war - (the speaker recited some Sanskrit - shlokams)- " [illegible] " - 'pitched battle,' 'skilled battle' and 'guerilla warfare'. My point is, that it is the duty of the Brahmin to make arrangements for the people to ascend the throne, carry on legislation, frame a constitution and do everything in a spirit of self-abnegation. A Brahmin should live a worldly life and then retire to Himalayas, and "Dr. Moonje and Savarkar do not aspire to ascend the throne of Delhi".

Then the next point in Mr. Liakat Ali Khan's speech is to be met. He says "we were the rulers of India, we - Mussalmans ruled all India". I want to examine this from the historical point of view. He says, 'Mussalmans were the - rulers of India' - Mussalmans, or the Hindu Mussalmans or foreign Mussalmans- which Mussalmans-he does not know. Claps. Mr. Liakat Ali Khan comes from Lucknow. There are two or three Nawabs. Personally I know, Nawab Chattari, the Premier

of Hyderabad and some others were Khsathriyas- Rajputs- some 200, 300, 150 and 120 years ago. Some 15 years ago I had the opportunity of meeting the Nawab of Lucknow, who was my friend and he said "Well! Dr. Moonje- We are Mussalmans no doubt to-day and we were good Hindus. In my own house, whenever religious ceremonies used to take place, we invited - Brahmins first, gave them 'dhakshinas', finish the ceremony and then we invited Khajis". Claps. The same was said, I believe in Mr. Jinnah's house so long as his mother was living. Loud Applause. Nawab Chattari, the Prime Minister of Hyderabad, is a Hindu. Iqbal, the great poet, is a Hindu and he comes of the Sapru family. And one of the brothers in the Sapru family was a Mussalman. About 300 years ago and at the most 400 years ago, Afghans invaded Kashmir, converted the whole Hindu Kashmir into a Mussalman one and since that time some Hindus who could not tolerate the tyranny came away to Allahabad and they go by the name of Nehrus, the Saprus and the Kunjrus. My point is that Hindustan belongsto the Hindus of India and they should not give up the religion of their forefathers.. This is a historical fact that the - Hindus who became Mussalmans, the Hindus who became Christians never were the rulers of India any time. Therefore, Muslims as Muslims of India, have no historical tradition. I know - there were Muslim rulers in India. But they are not Hindu-Muslims , but foreigners who invaded India and came from - outside India. First came the Arabs, then came the Afghans and Moghuls. They were rulers at a time, when the Hindus for various reasons had lost their military spirit . But soon that spirit- the Hindu spirit - was revived, Hindudom was revived; they were victorious and won the battle of Panipat. The battle of Panipat is one of the too largest battles, too biggest battle in the history of the world. One battle of Panipat and one battle of Waterloo. Before the last World War, the biggest battles, were the battle of Panipat and the battle of Waterloo. Thus , we know that those Muslims who

who ruled over India were foreigners and not Hindu-Muslims of India. Burma has been invaded by Japan or is occupied by Japan and Japan is a foreigner in Burma; So, Afghans, Arabs and Moghuls came, defeated the Hindus for the time being, established their rule; but they are all foreigners. Though invasions came, all the same, the Hindus of India were not - prepared to defend Hindustan against these invasions. But this was only for the time being and they soon revived their martial spirit. Who does not remember the name of Rana Pratap? The Rajputs had their times and shed their blood to defeat - the invaders. Then came the Maharashtras and the battle of Panipat was fought; and then the Sikhs under the leadership of Ranjit Singh of Lahore and they ruled Hindustan for a time. Now I want to know as to how he (Mr. Liyakat Ali Khan) referred as- "we were masters of India". Does he refer to the Hindu-Muslim or the Arab-Muslim or the Afghan-Muslim or the Moghul-Muslim. You may say that you are Arab, you may say that you are Afghan, you may say that you are Moghul, but does the - world take you as Arab or Afghan? I will explain by a point of illustration. At the present time in India, there are - Christians. Some Christians have been converted; some Hindus have been converted into Christianity by a French Padhri, or a British padhri, or a German padhri or a Danish padhri. - Suppose to-day a Hindu is converted into Christianity by a British padhri, can he say that British rule is their own rule, in India. When the French were ruling in India, though only for a short time, the padhris converted some Hindus into Christianity; but they cannot be as brave as a Napolean or Marshal Fox. Look at the confusion, look at the legal fiction, look at the constitutional difficulties that will be created by this conversion of Hindus. [illegible]. Germans like Hitler, Germans like Mackenzie, because they have faith in - him. And there are Hindus who were converted into Christianity

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in the battles of General Wellingdon and some Hindus were converted into Christianity by Germans also. There was all this confusion in India. Hindus converted into Islam came to Arabia and Afghanistan and they became Muslims and they came to be called Arabs, Afghans or Moghuls. I wish, I hope, I appeal to my Muslim brothers to remove this illusion from their minds, because an Afghan Mullah is converted to a Muslim, an Arab Mullah is converted ~~is converted~~ into a Muslim, a Moghul mullah is converted into a Muslim. I appeal to them to remove this illusion from their minds. All the same whether they have been converted to a Muslim-Afghan, an Arab or a Moghul, they are Hindus in blood, bone and heart, ~~and they have a lesson~~. Claps. They have learnt a lesson under the rule of Mohamed Ali, Shoukat Ali and others, under whose rule they went to Afghanistan, and here they were treated as foreigners, and they had to come again to Hindustan. Therefore, they will listen to my humble appeal, to my most respectful appeal to Mussalman brethren "My Mussalman brethren, you are Hindus, as good Hindus in blood and bone as either and if you regard yourselves as Hindus of Hindustan, as I am a Hindu, you will be as good rulers of Hindustan as I am, as owner and ruler of Hindustan". But I know there is a psychological law and that psychological law there is. (The speaker recited some shlokam - 'mind is the gate-way for our salvation). However, I may prove to them biologically, historically and scientifically, however I may prove to them, however I may appeal to their reason that they are Hindus like us, if their mind is perverted, if their mind is obliterated and if they think and feel that they are not Hindus, no one can belive them as Hindus, no one can take them as Hindus.

I have so far illustrated my point historically- from an historical point of view. I will now leave it to the discretion of my Mussalman brothers, whether they should think as

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as Hindus of Hindustan, just as the Arabs of Arabistan, - Afghans of Afghanistan and ~~Mughuls of Mughulistan~~ Turks of Turkistan. I leave it entirely to their discretion. Let them worship in their mosques, let them worship in their - churches, we Hindus are prepared to embrace them as Hindus of Hindustan, if they allow us to embrace. We are prepared to go to them if they feel that it is better to go back to their forefathers' religion- we are prepared to embrace them and take them to our fold. (Claps.) Thus I have proved to you that the 'Two-Nations Theory' of Mr. Jinnah is a mere illusion. But still he says that he is right and in spite of these - facts, if he insists on two separate nations, as two foreign nations, we treat them as foreigners. (Loud applause.) In one nation no two nations can live. In one nation, only one - nation shall live. (Laughter and applause.) If they live in India, they will have to live as nationals of India. If they still regard that they are a separate nation, if they still - regard that they want 'Pakistan', they can have their - 'Pakistan' and separate League anywhere in the world, but not in the land of Hindustan. (Claps). I leave it to their discretion. Let them make up their mind, whether they desire - to be away and regard themselves as a foreign nation or - nationals of India. (Claps). I hope they will reconsider, I hope they will come to the point. But, if they do not - reconsider, if they do not think that they are a nation in India, then I must tell them distinctly and frankly that the treatment that will be given to them will be the same as the treatment given to the Jews in Germany, to Germans in Britain and the British people in Germany. Thus I have made it plain, perfectly plain, frankly plain, as to whether ~~as~~ they live in India as nationals of India or prefer to be treated as a - foreign nation, as a foreign nation is treated in England. In England, the Germans are not allowed to build up their - property, in Germany the British people are not allowed to

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to build up their property, and you know the fatee of German property in India. I know the condition in India and I must say if it comes to that, that the entire responsibility rests with the Muslims and not with the Hindus. I am prepared to take their counsel, I am prepared to welcome them, I am prepared to embrace them as brothers though they profess Islam as their religion. But if they should come with their claim for a separate nation and if they want Pakistan in India, let Pakistan be established anywhere on the face of the earth, but it will not be established in the land of Hindustan. (Claps)

But there is another point which I want to make clear before you. That point is introduced by Mr. C. Rajagopalachari. He says them (Muslims) "you are brothers, you regard yourselves as brothers and according to the Hindu Law of Division of property let us have our shares among Muslims brothers, Christian brothers". It is this division the Mahasabha opposes. That is the argument of Mr. C.Rajagopalachari. I am sorry it pains me, I am sorry C. Rajagopalachari is a Hindu and above all a Brahmin like me, more than brought up in the tradition of Kautilya, and what is more he is a reputed lawyer and possesses the acute brain of Madras. (Loud applause). (Claps). Let Mr. Rajagopalachari deport himself for a time to England and say that the King of England has four brothers and why should he not divide the British Empire among them? then, he will be sent to the lunatic assylum. Let him say to the Nizam of Hyderabad, that he has four brothers and why should he not divide his dominions among his brothers- he will be sent to the lunatic assylum. I am to-day in your Mysore State. I am to-day in your Mysore State. If I were to propound that proposition and tell the Maharaja- "you have four brothers, why can't you divide your whole State among them,- what will he say? Will he say that I have brain or that I have lost the brain? Let us not try to throw dust in our own brothers' eyes. Mr. Rajagopalachari is a lawyer, a Hindu lawyer and let him not throw

throw dust into the eyes of his Hindu friends and lawyers. There are properties which are divisible and there are properties which cannot be divided. In individual families such properties can be divided and you know from history, that when the time for division comes all the brothers will hurry up to the District Court, the Session court, the High court and the Privy Council to get the division of their properties. It can be done by a stroke of the pen and at the time of division - blood will begin to boil. Individual property can be divided; but State is not an individual property. State is the property of the people and it cannot be divided on any condition. Thus it will be clear to you that putting forward the principle of division of property of the Hindu brothers is mere throwing of dust in people's eyes.

Now I am going to another point. It has been said - that the Hindu Mahasabha is a Communal Organisation and people have been appealed not to listen to the Hindu Mahasabha, - because it is a communal organisation and that the Hindus - regard it as a kind of abuse for they are made to believe - that this communalism, that it is 'Kapardistan'. Nawabzad Liaqat Ali Khan has referred to me that I am proud to look after my community and I am not proud to look after anothers' community. You see these two differences in India. A Mussalman takes pride in his communalism and takes pride in calling himself a communalist. You find that theugh the Hindu takes the same pride,- a Hindu regards that he is a nationalist and a Hindu regards that he is not a Mussalman, nor a Christian but a Hindu in political life and political administration. But a Mussalman does not feel anything else except that he is a communalist and working for the benefit of his own community. I will give you an illustration. In a village there are some people and those people leave a property worth 50 lakhs of rupees in the custody of their neighbouring villagers, all along - relying upon their generosity, relying upon their brotherliness, relying upon their non-violence and keeping their doors

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doors open. The neighbouring villagers say to those - villagers- 'My dear villagers, we are brothers, you can keep the property in this room, we do not want a single pie'. But after some time there will be left only one pie in his house. This is what is happening in the relations between the Hindus and the Mussalmans. About two years ago, the Mussalmans - regarded themselves as a community, a brother community of the Hindus. Out of generosity, Hindus gave them in my province where they are hardly 4%, we gave them 15% of reservations in the Legislature and Services, because I regarded them as brothers and I thought generosity as to brothers was my duty. Similarly in Madras Presidency the Mussalmans, if I remember right, are hardly 6% or & 7% and they are given a representation of 30%. The same is the case in the Bombay Presidency. In United Provinces there are hardly 14% of Mussalmans and - they have been given 30% of the representations. This is what is called the Lucknow Pact and I am speaking from my memory and I think I am right, if there are any mistakes correct it, - We treated them as a brother community and gave them all concessions and treated them so generous. They want to throw - dust in the eyes of Hindus on the plea of generosity and for having secured everything- all rights and representations, now they say that they have nothing to do with the Hindus and they want to live as a separate nation. They asked for separate electorates. I appealed to them for a general electorate or a mixed electorate and out of a feeling of generosity I agreed to do so. Thus the Congress in its brotherly feeling, in its feeling of generosity gave them separate electorate, gave them representation thousand times more than they were entitled to only with the hope, with the only feeling that after all they are brothers. (The speaker gave a Maharashtra quotation)- "I am taking ghee, after all it goes to mouth only." In this way, Hindus gave them separate electorates and gave them - representations. As these demands were met in a feeling of

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of charity and feeling of generosity their demands went on increasing : The Lucknow Pact was entered into and Mr.Jinnah came with his'Fourteen Points'. The Congress was prepared to reconsider these Fourteen Points of Mr. Jinnah. Then came the Round Table Conference and both Hindus and Muslims went to the Conference and I was one of the Hindus as Mahathma - Gandhi was one of the Hindus in the Round Table Conference. There in the Round Table Conference, Mahathma Gandhi was - again pressed to bring about Hindu-Muslim unity. I went to Mahathma Gandhi in London and told him "London is a place - where four roads meet; in such a place don't try the experiment to bring about Hindu-Muslim Unity; you will not succeed and you will demonstrate the whole world that Hindus and - Muslims will never unite." Yet Mahathma Gandhi tried and - met with failure. I was prepared to help Mahathma Gandhi, I was prepared to be carried away with Mahathma Gandhi, I was prepared to go as a disciple of Mahathma Gandhi at the Round Table Conference in the interests of Hindus alone; but, unfortunately, his views and my views did not coincide. - Eventually, Mahathma Gandhi had to acknowledge his defeat at the R.T.C. and had to say "Gentlemen, I am defeated, I am not successful, I am disappointed, Hindu-Muslim unity could not be brought about". So at the R.T.C. Mahathma Gandhi had to admit his defeat before the whole world.

Then came the Communal Award. The Hindu Mahasabha - was fighting against ~~it~~ Communal Award; but Mahathma Gandhi insisted on Communal Award. In the Lucknow Pact Hindu-Muslim unity was performed. Mr. Jinnah spoke eloquently and ethusiastically-'Hindu-Muslim unity has been achieved, it has been successful and that Pact lapsed. The same mistake was committed when the 14 Points of Jinnah was brought forther, the same mistake was committed when the Communal Award was brought about. Now look at the mentality of the Congress

Congress and the mentality of the Hindu Mahasabha. In 1916 the terms for Hindu-Muslim unity were offered by the Congress, by Mahathma Gandhi to implement the attainment of Swaraj. - Here again you see the Congress going in the wrong direction. This is the communalism, which the Congress is fostering. - Is not Separate Electorates a sign of communalism? Is not asking for more representations than entitled to, beyond proportion, a sign of communalism? Is not the demand for - Communal Award a sign of communalism? Is not giving way for Pakistan and opposing Akhand Hindustan, a sign of communalism? But all these communalisms have been fostered, done and granted by the Congress and not by the Hindu Mahasabha. Up till the Lucknow Pact, we also thought of having some relation with the Muslims, but when the demand for separate electorates and - proportional representation came, the Mahasabha propounded the Law - "One man one vote"- a general electorate whether in - provinces having Hindu majority or Hindu minority or in the State. I have to hurry up and I have to catch the train and my time is nearing and I will finish.

I hope and I believe that the question of separate - electorates, giving representation beyond population, the two Nations Theory and the demand for Pakistan- these are all indications of defeatist mentality. The Mussalmans are therefore, encouraging communalism, pro-communalism and these are the faults of the Congress. You might have seen the resolutions passed at the Bilsapur Sessions of the Hindu Mahasabha and you might have read the speeches delivered by the leaders there. When they (Muslims) asked for separate electorate in Punjab, North Western Provinces (N.W.P.), in Assam and Bengal, where Hindus are in a minority, I was against the move. The Hindu feels confident and says "I will take my luck, my chance in the General electorate and in representation according to population.

Thus briefly speaking, I have given you the Hindu -

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Hindu mentality, the mentality of the Hindu Mahasabha and the Congress's mentality- the mentality of the Congress- and I have placed before you and apply your reason and logic and consider which is communal and which is national. The Congress has even gone to the extent of relegating the residuary - power of the provinces to the Central Government, and have you seen such a method anywhere in the world. I will finish because my time is nearing. Therefore, you will decide in your mind which is a communal organisation, pro-communalism, encouraging communalism, and which is a national organisation fighting against communalism. Even now let the Congress come to a compromise. I am prepared for a compromise, the Hindu Mahasabha is prepared for a compromise on the ~~xxxxxxxxx~~ - principle of 'one man one vote'- representation in the - - Legislatures and Services according to the population- but all these subject to one fundamental condition, one overriding condition that this land of Hindus - the Hindustan extending from the Himalayas to ~~xxxxxx~~ Kanyakumari and ~~xx~~ the Eastern and Western Seas- shall be one nation- an Akhand Hindustan. (Claps). Personally now speaking, as Dr. Moonje speaking I am prepared for this compromise- there are Hindu minorities and there are Non-Hindu minorities- 50% Hindus, - 25% for Hindu minority and for the Non-Hindu minority 25%. For the General Hindus- 50%, Depressed Classes etc., 25%, Christians, Muslims (Non-Hindus) 25%.

Now, gentlemen, I am coming to the end, as I have to catch the train. Now elections are taking place in your - State and I have made clear all my points with all the - emphasis at my command, appealed to your generosity, to your reason. From your Division, Mr. Mahadeviah, your State Retd. High Court Chief Judge will be contesting for the - Council. You must admire his courage, a man who had not ~~xxxxx~~ participated in public life, in having joined the Mahasabha, simply because he felt that the Hindu cause -

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was being surrendered and that is should be preserved, and my friend Mr. Ramachar is a candidate for the Assembly.

There is one more point. It is a very important point. In the Government of India certain combinations ~~xxxxxxxxxxxx~~ between States and States are thought of and you might have seen my own statement on a 'Bastar State'. Certain mining areas have been ~~xxxxxx~~ conceded to Hyderabad and the Nizam has promised to raise the standard of living of his people. On the analogy of the same question, on the same point, I say, 'there are parts of Karnatik in the East and the West and why not these Karnatik parts be conceded to the Maharaja of Mysore. (Claps). If the Nizam of Hyderabad is prepared to raise the standard of living of his 'Bastars', why not the Maharaja of Mysore raise the standard of living of his people, better than in the British provinces in India. (Claps). You can examine these in any way. I regard the Mysore State as an Hindu - heritage, where all your skill, all your patriotism, all your capabilities should be tested and brought to light.

Now I am going to make this appeal. In this election, you vote for the Hindu Mahasabha candidates and none others. You will find the Maharaja's hand strengthened, you will find the Prime Ministers doubly strengthened and you will find that the cabinet will be a Hindu cabinet and all your grievances,- various grievances have been brought to my notice- all these grievances will be outside and remote and you will enjoy a real 'Ramarajya' in Mysore under the aegis of your Maharaja. Without any aversion, without any jealousy, without any - rivalry I have placed my views before you and I hope and - believe that if you consult your reason and logic, you will agree with me. I thank you for your patience and I bid you good-bye.

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Then both the President and Dr. Moonje were garlanded.

The President, Diwan Bahadhur Rajadhramapravina Mr.P. Mahadeviah, Retd. Chief Justice, Mysore High Court, spoke a few words in English :-

Gentlemen,

You have listened to one of the most inspiring addresses delivered in this place- Chiklalbagh. I should like to say only one word. Dr. Moonje has been one of the most distinguished leaders of Hindu Mahasabha in the whole of India, - one who has been rendering his patriotic services in the face of very great currents of opposition. Let me tell you that one of the most difficult and constitutional matter which has been engaging the attention of the States and the best men in India as well as in England, he has made us as clear as day light.

I should like to invite your attention to one or two aspects in respect of Hindu culture. There is a most remarkable vitality, supreme intrensic value in Hindu culture which has enabled it to survive successful invasions from centuries. It is the duty of all the Hindus to uphold and preserve their present heritage. Hindus have risen to great heights, great spiritual heights and have commanded the respect and admiration of all nations. Worlds scholars are agreed that the - Hindus have found solution to some of the most cardinal - problems of existence, and they have solved them in a manner which has left little for future generations to add or alter. The tradition of the Hindus teaches us, that all of us, - however grouped are sisters and brothers. Let me assure you that without any malice to others. A culture with such - achievements to its credit is always entitled to a place of honour in the history of human race. Gentlemen, this is your proud heritage. I appeal to you to uphold its prestige, try to enhance it if you can, but do nothing to lower it and do

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do not let it destroy at any cost. (Claps).

Mr. G.V. Ramachar proposed a hearty vote of thanks and thanked Dr. Moonje for all the troubles he had taken and ~~xxi~~ also the President for conducting the deliberations to a close.

Mr. Ramachar translated Dr. Moonje's speech into kannada. The speech of Dr. Moonje was impressive and had a ready response from the audience.

The meeting terminated with the shouting of 'jais' and slogans at 8-50 p.m.

Sd/- K.V. Rajanna,
Stenographer,
Special Branch.

Bangalore,
25-1-1945.

A public meeting under the auspices of the Mysore State Hindu Maha Sabha was held on the evening of 22-1-1945 in Sri Ramanna Setty Park, Shimoga, when Dr. Moonje, leader of the All India Hindu Maha Sabha, addressed the gathering. Mr. P. Mahadeviah, Retired Chief Justice of Mysore, who accompanied Dr. Moonje from Chikmagalur, was also present.

The meeting commenced at 8.30 P.M. At the outset, Mr. G.V. Rama Char, General Secretary, Mysore State Hindu Maha Sabha, apologised on behalf of Dr. Moonje, for the delay in going over to Shimoga from Chikmagalur and for not sticking up to the programme, and requested Dr. Moonje, to address the gathering.

Dr. Moonje, spoke in English as follows: Mr. G.V. Rama Char translated the same into Kannada.

"Ladies & Gentlemen,

You have listened to me hardly a year ago in this very Shimoga Town when we had met here for the States Hindu Conference. Now this time, I have again come to you and I am going to speak to you because this is the election time, the real test of your sincerety for Hindu Unity. In the Shimoga Conference, we had Muslemans and Christians, but this time, we have to speak of Hindu only, because in these elections, Muslemans are choosing to have separate electorate and nothing to do with our elections. The same thing of the Christians. Therefore, with their elections we have nothing to do. It is with the Hindu elections that I have come to address you here. Till now there was a Hindu Prince, a Hindu State Government also. But it was not the Hindu Maha Sabha Government. Now, therefore, time has come. Government is holding the elections. Time has come to prove your strength and to prove your love for the Hindu Maha Sabha, to see that the ~~Legislature and the~~ Government is a Hindu Maha Sabha Government, because all power, all administration lies in the Legislative Assembly and the Legislative Council. You have chosen ~~ex~~ yourself to have your powers exercised through the Legislatures. Government of the State means the Government of the Legislature, and not of the Maharaja Saheb, not of the Prime Minister, but of the Legislature. Therefore, if you want that the Government of the State should be in the interests of the Hindu Maha Sabha, should be for the protection and promotion of the Hindus, the Legislatures of the Government should be Hindu Maha Sabha Legislature. If you create a majority of the Hindu Maha Sabha in the Legislatures, the Dewan will be your Dewan, the Prince will have to listen to you and you will have your say with the Princes of your

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your State. T hus, in this Legislature will be the Sovereign's power of the Hindus of the Hindu Maha Sabha. I make a distinction between the Hindu Government and the Hindu Maha Sabha Government. I will explain to you by an illustration. Now take the Nizam's Hyderabad State and take your Mysore State. In the Hyderabad State, the majority of subjects are Hindus, yet the Muslaman of the State and the Muslaman Prince of the State and the Muslaman Government of the State are all Muslim Government to look after the interests and give protection to the Muslamans of the State. In the Nizam's Hyderabad State, even though the Muslamans are in a minority, you have never heard of a Muslaman complaining against the administration of the State or the Nizam, because the administration of the Hyderabad State is carried on in the interests of the Muslamans themselves. Now in the Hyderabad State, you will find that a Muslaman beggar going along the street, a Muslaman labourer earning four annas a day, will be a representative of the Nizam's State. A Muslaman beggar, a Muslaman labourer in the street , thinks that he is the Nizam and a Hindu his subject. It is, therefore, quite natural that in the Nizam's Hyderabad State, the Hindus have reason to complain against the administration. But we cannot understand in a State like Mysore where the Prince is a Hindu, where the Prime Minister is a Hindu, where the Cabinet consists mostly of Hindus, where the Legislatures consist of Hindus, yet Hindus have a number of complaints. I even hear that the Muslaman girls are taken free of charge in the State carriages to their schools, but the Hindu girls are not taken. My object is not to say that the Muslaman girls should not be carried free of charge to the Schools. If the Muslaman girls should be taken free of charge to the Schools, Hindu girls should also be taken free of charge to the Schools. Therefore, I have given you an illustration that a Hindu State under a Hindu Prince has a number of grievances and a Hindu feels that nobody looks after him. Have you ever heard the cause of it. Did you ever analyse the cause of all your grievances. Supposing the government states that the Hindus will have a Hindu Maha Sabha Government. Do you think that the Muslim girls would have been carried free of charge and a Hindu girl would not have been carried free of charge? The Hindu Maha Sabha Government would

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would have thought of it. Similarly in the case of Muslamans, in the case of Christians. There would have been no injustice or partiality. Therefore, you have to analyse the reasons and your should find that the cause is in you and not in Government. You ~~xxx~~ wish ~~xxxxxx~~ for the prosperity of Hindus, but if you yourself have not got the courage to support it, what can the King do? Similarly, you have got a Hindu Prime Minister at the present moment in Mysore. He does everything that he can possibly do in the interests and prosperity of Hindus. But the Hindus will not give him strength. What he can he do? You have asked for a Democratic Government and the Hindu Prince has given you a Democratic Government. A democratic Government means that power of the people should be in the hands of the people. Therefore the ordinary powers ~~powers~~ of administrations, at your request, at your demand, the Hindu Prince, the Hindu King has handed it over to you. If you administer your rights, if you administer your Soverign rights according to your wishes and for your prosperity, the Government will carry out your instructions and all your wishes. Under your demand of Democracy, the only instrument of administration that is in your hands at the present moment, is the Legislative Assembly and the Legislative Council. So long as there is a Legislative Assembly and a Legislative Council, then the administration must be carried through the Legislatures and not through the wishes of the Prince or King or Dewan. You must understand this fundamental fact of the Democratic Government that and you have asked of your ~~xxxxxxxxxxxx~~ King. Now, if you do not exercise your rights, you will have no right to grievances and no right to appeal to your King. Therefore, the Hindu Maha Sabha says to you 'Catch hold of the Legislative Assembly, catch hold of the Legislative Council and carry on the administration of the State as you desire, as the Hindu Maha Sabha desires.' If you are able to capture the Legislatures, you will find that your King, your Hindu Prime Minister, your Cabinet, will be prepared to carry out your instructions and you will have no grievances existing in the State. When I say that the Legislature should be Hindu Legislature ; when I say that the administration of the State should be Hindu Maha Sabha administration, I do not mean that the Hindu Maha Sabha will go out of the way and do

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do injustice to the Muslemans or Christians. If the Hindu Maha Sabha Government goes there, it will appeal to the Muslaman brothers and tell the Muslaman brothers that separate electorate is not in the interests of the country. We, therefore, request you, appeal to you to agree to joint electorate.' I hope the leaders of the Hindu and Muslim communities will think over after the administration is handed over to the Hindu Maha Sabha that the best interest lies not in separate electorates, but in association with Hindus in joint electorates. Because, when there is an joint electorate, even suppposing to start with you reserve certain seats for Muslemans, then the Muslamans can not only get those seats but will have the power for more seats in the Legislature. I will illustrate this point by an illustration. Suppose, for instance, under the separate electorate, Muslamans in your Legislature have got ten seats. The ten seats are the maximum that they can get. They won't get 11 seats in the separate electorates. But with the same reservation of ten seats in the joint electorates, they will have reservation of ten seats and the power to contest for more seats along with the Hindus and instead of ten they may get fifteen. Therefore, by illustration, I have tried to prove to you that in the system of joint electorates, Muslamans have not got to lose anything, but have got everything to gain in the joint electorate. But if after all this , Muslamans were still to insist upon the separate electorates, the Hindu Maha Sabha will say 'well, please yourselves. Your proportion in the population is so much. You will get so much'. Under there is separate electorates at the present moment and under the separate electorates, Muslamans have got 12 seats more than what they are entitled to. Take this fact as a determined fact not to be done away with If the Muslamans do not listen to the request and appeals of the Hindus and insist upon the separate electorate, they will not have one seat more than what they are entitled to under the proportion of the population. It will be quite apparent to you now from what I have described to you till the present moment that if this state of things were to happen, you will find that there will be no Hindu Muslim unity in a separate electorate.. But when there is Hindu -Muslim unity, the Hindus

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Hindus would not care if a few seats are given to the Muslamans. The Muslamans also do not care if the Hindus are given a few seats more, because both of them will be brothers fighting and living together side by side. But, if the legislature is in the hands of the Hindu Maha Sabha, the Hindu will feel taller and they will have full confidence that the State is a Hindu State and the Government is a Hindu Government and the administration a Hindu administration and there will be no grievance of any kind. I have, therefore, to appeal to you to support the Hindu Maha Sabha, support the Hindu in the Legislature, because by supporting the Hindu Maha Sabha, you will be supporting yourself and Hindu interests. Fortunately for Muslamans and unfortunately for the Hindus, Muslamans have got one association, Muslamans have got one leader and Muslamans have got one body. The Muslim League is an organisation, Mr. Jinnah is their leader and the Policy of the Muslim League is their policy. That is, the Muslims are more fitted to compete with you in getting the power of the legislature than the Hindus are. They have got one organisation, one policy, one leader, not several leaders, not several organisations and not several policies. Unfortunately, for the Hindus, there are several organisations, several leaders and several leaders of no parties and all different parties. Though there are several parties among the Hindus and though they say that all these parties are for the good of the Hindus, yet we find that in a Hindu State, Hindu King, Hindu Legislature, Hindu Prime Minister, it is the Hindus who are complaining and not the Muslamans. Now you find one thing, one spectacle in the All-India politics. Some how the feeling has grown up that unless there is Hindu Muslim Unity, the Government in the centre will not be a National Government and will be the British Government and therefore, in order to have a National Government in the Centre there must be a Hindu Maha Sabha Government. Now, you have seen Mr. Jinnah. Mr. Jinnah has placed his case plainly, perfectly and frankly. Mr. Jinnah has frankly stated that he is fanatically for Pakistan. 'Fanatically for Pakistan' means that he will kill himself, but not give up Pakistan. (Claps). Fanatically for Pakistan means, anybody in India, he be Mahatma Gandhi, Sir Tej Bahadur Sapru, if possible Veer Savarkar, Dr. Shyam Prasad Mukerjee, if they want to have Hindu Muslim Unity, if

Muslim Unity, if they want to conciliate him, if they want to join hands with him, theym must all agree for Pakistan. He will kill himself, he will kill you, he will kill the whole world but he will have Pakistan. Now, is there any more to be said for Mr. Jinnah? He has made his case absolutely clear. This is not the first time that he has made his point very clear. He has always been very clear. And yet knowing all these things, knowing that Mr. Jinnah is not to be appealed unless we grant him Pakistan, Mahatma Gandhi went of his own accord and has got his rebut from Mr. Jinnah. Even then Mr. Rajagopala Chari, the disciple of Mahatma Gandhi, is carryng on negotiations with Mr. Jinnah. He has not got the boldness to say that whatever Pakistan you may say, you may get it. But yet he is after it. This was made as plain as day light. Yet now Sir Tej Bahadur Sapru, a great man, a great lawyer, a great constitutionalist, knowing these facts, wrote to Mr. Jinnah that Hx wants to see kimx you. Please allow me to see you'. And Mr. Jinnah said 'I do not recognise youx. You may be anybody'. He received this kind of reply from Jinnah whom he is going to conciliate. I can quite understand that Sir Tej Bahadur Sapru, being a leader of no party and yet a leader, if he wants to conciliate the Muslimx mass as such, if he wants to conciliate Jinnah, there is nothing to conciliate. I am telling you all these things in detail just to show to you the mentality of the Congress in respect of Muslimsns. The Congress has never quarrelled with the Muslims. Hxxxx ~~xhatxxx

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be a Pakistan in a Hindustan. So far as Hindu Maha Sabha is concerned, Mr. Jinnah knows what his position is, what his relation is with the Hindu Maha Sabha. Therefore, between the Muslim League and the Hindu Maha Sabha, neither the Muslim League has reason to to appease the Maha Sabha or the Maha Sabha has reason to appease the Muslim League, because they have made their position as clear as Mr. Jinnah says he is fanatically for Pakistan. Hindu Maha Sabha says that there shall never be a Pakistan in a Hindustan. You will say that there are in the Congress men with brains, men with high personality. There is personality in the Congress. There is morality in the Congress. There is spirituality in the Congress. But, unfortunately, there is one great defect. They have defeatist mentality. The Congress feels that it has got strength to fight against the British Government which has got air guns, aeroplanes. It has got several other instruments for fighting and Congress fights against the Government on the basis of non-violence. In spite of these machine-guns, in spite of all these tractors and tanks and several other steam machinery for warfare, in spite of all these things, the Congress feels and says that he fights the British Government non-violently. But somehow or other Congress does not feel that he has got strength enough or confidence enough to be prepared to fight the Muslims. Therefore, in this mentality of ~~thmx~~ defeatism towards Muslims, Mahatma Gandhi goes to Mr. Jinnah, speaks to Muslim League, appeals to them and requests them in all, various ways and yet they are not appeased and not pleased. All this will lead to one fact. Some how or other Congress feels that though there are 30 crores of ~~Mussalmans~~ Hindus and Muslims are only 6 or seven crores, yet with the strength of 30 crores, they will not be able to get Swaraj unless they join hands with them. It is simply because of this fact that they have developed this defeatist mentality. Now what Mr. Jinnah says is that he is fanatically for Pakistan, whether the Hindus grant him or the British people grant him. He feels confident to get Pakistan. In contrast with this mentality, look at the mentality of the Hindu Maha Sabha. Maha Sabha has said 'You want Pakistan. There will be no Pakistan in Hindustan. You want independence. Hindu Maha Sabha also wants independence! Congress feels

feels that it will not get it without the help of the Muslamans. Maha Sabha says ' we are thirty crores. we shall get independence and stand on our own legs. We shall get independence both for ourselves and for the Muslamansk'. as Muslim League and Mr. Jinnah has clearly defined his position that they are going to have Pakistan whether the Hindus grant him or not, Hindu Maha Sabha has pronounced its position that they are going to get Swaraj whether the Muslims join hands with them or not. Therefore I appeal to you Mr. Jinnah, Mr. Muslim League, I appeal to you my Muslamans friends, the Hindu Maha Sabha appeals toyou, 'join hands with us in the fight for independence and Swaraj. If you are not prepared to fight with us,'let us fight alone for independence and Swaraj. You sit at home and close your doors without interfering in our affairs. We shall carry on our struggle for independence and Swaraj and 39 crores of Hindus are determined to carry on their fight for independence and Swaraj. Independence and Swaraj will be achieved and it will be distributed equelly between Hindus and Muslims and don't be anxious about it. But God forbid! if you are still determined not to join hands with us, but on the other hand determined to join hands with the brothers with whom we have to fight, then we will fight both the Muslamans and the Britishers combined for independence and Swaraj (Claps). The British people are very intelligent. The British people are most diplomatic. The British people know the skill how to behave on certain occasions. I have got very great regard and very great respect and very great love for all the qualities the British Government and their statesmen have shown in this war against Germany, Japan. Though they are finding that they are not equal in strength either to Germany or Japan, yet they are carrying on the war so skillfully and methodically that they will win. I am, therefore, hopeful that so long as the Hindus are divided between Congress and Hindu Maha Sabha, so long as the Hindus are after the Muslamans for appeasement asking them to join hands with us, so long the quarrel will go on and the British Government will sleep quietly. But the moment the British people see that all the Hindus are combined

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for independence, for their Swaraj, whether they be in the Congress or in the Hindu Maha Sabha and that Hindus are determined to fight for independence and Swaraj, inspite of the fact that the Muslims join hands or not, that moment, the British Government will change its attitude I, therefore, appeal to my Congress brothers just as Mr. Jinnah has asked ~~Mxxx~~ Mahatma Gandhi that 'you have been holding the field for the last 25 years. Give me just two years and I will see how you get Swaraj' Hindu Maha Sabha says my Congress friends 'you have tried your hands for appeasing Mr. Jinnah ~~Gandhi~~ whom there is no greater man born in the whole world and he has gone for bringing Hindu Muslim Unity. Hindu Maha Sabha will show you how independence and Swaraj can be brought about and how Muslims join hands with the Hindus and fight for independence and Swaraj.' Therefore, the Hindu Maha Sabha and the Congress should join hands and having tried their policy of non-violence and non-co-operation for the last 25 years and having seen that the policy had failed, let them join hands with the Hindu Maha Sabha and carry out the policy of the Hindu Maha Sabha. I appeal to Mr. Gandhi to bless us and we will achieve Swaraj. Non-violence is the principle of Congress and Mahatma Gandhi. That is also the principle of Hindu-Maha Sabha. But Hindu Maha Sabha feels that to ~~xxxxx~~ establish non-violence, violence has to be organised scientifically as the European nations have organised. If thirty crores of Hindus are organised on the lines of Germany and as is being organised by America at present, ~~If our 30 crores of people are organised~~, then there will be no violence not only in India but there will not be violence throughout the world. I appeal to my Congress brothers and I appeal to Mahatma Gandhi and to the Congress ' Introspect and look into yourself and see whether non-violence has come into being, whether there is Hindu Muslim Unity and whether there is Swaraj and National Government after 25 years. There is no non-violence and National Government and Hindu Muslim Unity. I, therefore, appeal to congressmen to see the result of their policy. I appeal to Mahatma Gandhi in all respect and in all humility, which is due to a deserving personality the like of which is not to be found in the whole world. I appeal

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appeal to him. Hindu Maha Sabha has seen and worked with the Congress for the last 25 years. I have worked in the Congress as President of the Provincial Congress committee for 25 years. The policy is now to be changed and that policy of the Hindu Maha Sabha is the organisation of violence on scientific lines so that non-violence may come into being not only in India but in the whole world. By convincing the British Government, by convincing the Muslamans that all the 30 crores of Hindus are consolidated and determined to have Swaraj, the Muslamans will come round and the Government will come round and you will have independance and Swaraj. If there is Hindu Muslim Unity, 30 crores of people are too big a number for anybody to face, if they are armed.

I, therefore, appeal to you to vote for Hindu Maha Sabha candidate in the elections and ask the Congress brothers to help you and cooperate with you. Mr. Bhoopalam Chandrasekhariah, is standing from your constituency here. If what I have said to you has appealed to your reason, I hope and trust that you will all support him. Look at the prospect of what will happen if, for instance, your Government is Hindu Maha Sabha Government, your Prime Minister is a Hindu Maha Sabha Prime Minister, Your King will be in favour of Hindu Maha Sabha. With this I will close my speech, because I am tired having made a journey of 60 miles. Whatever I wanted to say I have said and I appeal to you once again to support the Hindu Maha Sabha.'

* * *

Mr. P. Mahadeviah, next spoke a few words in Kannada and exhorted the audience to protect the Hindu Samskruthi and Hindu culture.

Mr. C.M. Gururaja Rao, Vice-President of the Intermediate College Association, Shimoga, spoke a few words in Kannada to the following effect:-

The two fundamental issues before the students are 1) singing of 'Vande Mataram' and 2) Kannada as the medium of instruction. Mr. Bhoopalam Chandrasekhariah is supporting the cause of students in these two matters. Hence, the students should vote for Mr. Bhoopalam Chandrasekhariah.

The meeting terminated at 9-45 P.M. with a vote of thanks proposed by Mr. G.V. Rama Char and with the shouts of 'Veer Savarki Jai' Moonjeki Jai, Bharathmatheki Jai, Sri Jayachamaraja Wodeyarki Jai.

The gathering was about 1500 strong. The speech of Dr. Moonje was impressive.

Copy
Superintendent of Police.

Sd. C.R. Sivaswamy
23.1.45
Stenographer,
D.P.O., Shimoga.

SECRET.

Proceedings of the Public Meeting held at the Municipal Park in front of the Post Office; Chikmagalur, on the evening of the 21st January 1945, under the auspices of the Chikmagalur Hindu Maha Sabha in connection with Election Propaganda.

At the termination of the procession near the Post office, (Vide this office No.S.B. 140/44-45 dated 22-1-45) Messrs. P. Mahadeviah, Retired Chief Justice, Dr. Moonjee and C.V.Ramachar took their seats on the platform for addressing the public meeting. It was about 7/30 p.m. when the deliberations commenced and the gathering which was about a thousand at the beginning mustered strength and at the close of the meeting, it was about 2000.

Prominent among those that attended the public meeting, were Messrs. S.N.Ramanna, Rudrappa Sastry (Candidates for the ensuing Elections to the Representative Assembly on the Hindu Maha Sabha ticket), Eswara Setty, President, Hindu Maha Sabha, Chikmagalur, M.S. Vasu, Secretary of the local Hindu Mahasabha, A.N. Murthy Rao, Bhupalam Chandrasekhariah of Shimoga and Rangaswami Iyengar.

Mr. Eshwara Setty introducing Dr. Moonjee to the audience requested Mr. P. Mahadeviah to take the chair. He also requested the audience to listen to the speakers patiently.

Mr. Srikantiah, a student of the local High School, next read out an address in Hindi in which he narrated briefly the origin and development of the Hindu Maha Sabha in Chikmagalur. He also referred to the visit of Dr. Moonjee recently to Shimoga in connection with the States' Hindu Maha Sabha Session and continued that it was indeed their fortune to have had him in their midst and that they were all anxious to hear his message to the Hindus. He requested finally that M/s S.N.Ramanna and Rudrappa Sastry, the Hindu Mahasabha candidates to the Representative Assembly should be solidly supported in the ensuing Elections.

Mr. P. Mahadeviah speaking next introduced the chief guest - Dr. Moonjee - to the audience and thanked the public of Chikmagalur for the great reception and welcome they had given them and next requested Dr. Moonjee to deliver his speech. He added that that it would be superfluous to recount the public and political work that had engaged and was engaging the attention of Dr.Moonjee in British India and that it was the good fortune of Mysoreans to have had him in their midst. He continued, 'this is the second public meeting he is addressing this evening, the first being at Tumkur yesterday'., and requested the audience to listen to him and his message calmly.

Dr. Moonjee then delivered his speech in English and the same was translated into Kanarese by Mr. Bhupalam Chandrasekhariah for the benefit of the audience. Dr. Moonjee's speech was to the following effect.-

Brothers and Sisters.- I beg your permission to allow me to speak while sitting looking to my age. I cannot now speak what I want to speak while standing, at this age. In this world, there are several nations and several kinds of people inhabiting these nations. Certain nations have been assigned, as it were, for certain religions and these religions flourish in those nations. There are four importat religions in the world, Islam, Christianity,

Buddhism and Hinduism. The whole world seems to be divided into these four religions. In Europe and America, are distributed the various sections of the Christian Religion. Similarly, Arabia, Afghanistan, Iraq, Turkey and Egypt seems to be reserved for Islam, similarly, the great nation of China and the greater nation of Japan for the Buddhist religion and so is India for the Hindu religion (Claps). As Afghanistan, Arabia, Persia and Iraq are for the Muslims, so is Hindustan for the Hindus. The people living in Afghanistan are known Afghans, the people of Arabia, as Arabs, the people of Turky as Turks, the people of China as Chinese, the people of England as English and the people living in India as Hindus. The Hindusthan is for the Hindus; it belongs to the Hindus. In Afghanistan, there are Hindus besides Afghans, but Afghanistan does not belong to the Hindus; in Hindusthan, some Hindus profess Islam, some Christianity, but the majority are Hindus and all who live in Hindustan are Hindus to whatever religions they belong. Whatever religion people in Hindustan profess, Hindustan belongs to the Hindus and the Hindus only. But, there is one important condition. The people professing Islam or Christianity in Hindustan must admit they are Hindus of Hindustan. (Claps). The muslims inhabiting India were two days before Hindus, some two months before, some two years before and others twenty and still others two hundred years before, were Hindus. Their relations, their kith and kin are all Hindus. The Muslims of Hindusthan are therefore Hindus. They are none but Hindus. Except for the difference that the Muslims attend the Mosque, and the Hindus, the temples, there is no other difference.

About the language, the people living in Punjab speak the Punjabi language, those living in Bengal, the

as Hindus, you Muslims will not also make any property. (Cries of Hear and claps.) It is most painful to us, having lived in Hindusthan from time immemorial, to regard you as a separate nation but if you insist on your being a foreign nation, then, we shall have no alternative. Then, we shall say, alright, you can have Pakistan wherever you like, but not in Hindusthan. You can have Pakistan in Afghanistan, in Persia or Arabia, but not in Hindusthan. Now, if you still insist upon having Pakistan, you must understand that the Muslims living in Travancore, in Cochin, in Madras and other places, will have to travel two thousan miles to go back to Pakistan. The Hindus in Afghanistan will have to travel 50 or 100 miles to come back to Hindusthan. Therefore, I appeal to you to think over and regard your brothers as brothers. Let us live in peace. You please think thousand times; but if you force us to treat you as a foreign nation, we will have to treat you as such. Rest assure, we shall treat you as none other than a foreign nation. But, I hope and I am still full of hope that the Muslims will reconsider the whole issue and call themselves as Hindus of Hindusthan.

Now, there is one other point which I want to impress on you. All the religions in the world such as Islam, Christianity Buddhism have got their defenders of the faith. It is only Hindu religion that has not got its defenders at the present moment. The King of Arabia is a defender of his own faith, the King of England, of Christianity; Buddhism and Christianity and Islam cannot live without their defenders. It is only Hinduism which had lived and could continue to live without such a one. Is Hinduism then, an orphan having no mother or father? (Laughter). Although we do not have an Emperor for India just as Germany or Britain has, we do have in India Hindu Princes like Those of Mysore, and Travancore who are defenders of the Hindu faith. They are all defenders of the Hindu religion. Above all these Princes, what is wanting is the Emperor and that Emperor at the present

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the Bengali language, but besides these languages, they also learn and know sanskrit, urdu, Hindi and other languages. It could not be said that Urdu was the mother-tongue of the Muslims of India as a whole. The Muslims of the provinces invariably spoke the provincial languages in addition to Urdu just as the Hindus spoke Hindi in addition to provincial languages. There is hence not much difference between the Hindus and Muslims, the only difference being the former worshipped in their temples and the latter in their mosques. In blood and bone they are all Hindus and none else. But, there is a psychological law - it is the mind that makes the difference. The Hindu and the Muslim are the sons of the same mother and if they are bent on killing each other, no force on earth can bring them together. If they should quarrel with each other eternally, one must succeed and the other must fail. Therefore, I appeal to all my Muslim and Christian friends that they are all in blood and bone Hindus and Hindu brothers. They are all the children of the same soil, the Hindu soil of Hindustan. Therefore, don't talk of Pakistan, don't talk of separate nation, don't talk or feel that you have ~~nothing~~ nothing in common with the Hindus. Take it that you have everything in common with the Hindus. It is unreasonable to think in terms of two nations. It is not yet too late. We are prepared to embrace you as brothers. If however, you should persist in calling yourselves a different nation, a separate nation, then make sure you will be a foreign nation. We will have to treat you as a foreign nation. We will have to treat you as foreigners. We don't want to treat you as foreigners, but if you insist that you are a foreign nation, that you constitute a separate nation, you will be treated as a foreign or a separate nation, as Germany is treated in England, or as England is treated in Germany, as France is treated in Germany or as Germany is treated in France; so will you be treated. In England, no German is allowed to have property and in Germany no Englishman is allowed to have property and so in India, except

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what is waiting is that Emperor and that Emperor at the present moment is the Hindu Maha Sabha, and the President of the Maha Sabha should take the oath every year that he is the Defender of Hindu Faith. The Hindu Maha Sabha having grown from strength to strength as the Defender of faith in India, a time is coming which I can see when there will be an Emperor for India - a Hindu Emperor for India. Whoever thought for a moment that a Shivaji would be born during the time of Aurangzeb, or a Rana Pratap, likewise, take it from me that the Hindu Maha Sabha will give you another Shivaji or Rana Pratap. Therefore, I appeal to all Hindus, I appeal to all Hindu men, women and children who live in the Hindu-fold to work for the cause of Hindu rights and privileges, to work for the safeguarding of Hindu Dharma and culture. You should all work for the upliftment of the Hindus. There is a difference between the past and the present as to the manner in which the Governments are formed; these are not days of Kings and Kingships, but days of Constitutional Government. Governments are formed by Elections and Vote. At the present moment, General Elections are about to take place in the Mysore State; and suppose the Hindus decide to elect Hindu candidates, there will come about a Hindu State or a Hindu Kingdom in Mysore. Then, the Hindus will have no grievances, the King will be Hindu, the Representative Assembly and the Legislative Council will be Hindu and the Cabinet will be manned by Hindus, and the Maharaja having an entire Hindu Cabinet, an entire Hindu Assembly and Council, will give you all the amenities and benefits you are in need of and you will have no grievances. If this appeals to you, about which I have no doubt, I pray that you will also make up your minds to vote only for the Hindu Mahasabha candidates and for none else in the ensuing Elections. There are the Muslims who have their Separate Electorates, there are the Christians who have their separate

Electorates and therefore, we have nothing to do with the Muslims or the Christians in their separate Elections. We are concerned with the larger majority, with the tremendous majority of Hindus and their elections. In Mysore, the Hindus were not for Separate Electorates; it is the Muslims' insistence, the Christian insistence that brought about Separate Electorates The Hindu has therefore to think of himself.. The Hindus have never done anything prejudicial to the interests of the Muslims or Christians. The Hindus were Rulers of India for about 150 years before the advent of the British. Can any of you say that the Hindus have during these years done anything to jeopardise the interests of the Muslims? They have not done any wrong to the Muslims in the past and nor is there any basis for any such apprehension in the future. There need be absolutely no fear of any kind so far as the Muslims' interests are concerned, under a Hindu administration. So, if you make up your minds to elect your Hindu representatives for the State administration, the Hindu Prince will give you Orphanages, Military Academies, Educational Institutions and other social and cultural amenities for your betterment. With the hope that you will undoubtedly elect your Hindu representatives in the ensuing Elections, I close my speech.

Mr. Bhupalam Chandrasekhariah, continuing requested the audience to vote only to Messrs. S.N.Ramanna and Rudrappa Sastry, the Hindu Maha Sabha candidates, who have stood for election to the Representative Assembly from Chikmagalur Town and Chikmagalur Taluk respectively.

Mr. P. Mahadeviah who next delivered a short speech, (in Kannada) spoke to the following effect.-

Ladies and Gentlemen: You have now heard the very eloquent speech of Dr. Moonjee. The speech has indeed rivetted

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rivetted your attention to the Hindu aspect of India's social and political problems. He has spoken to you in very great detail and I do not want worry you with a tall speech.

It is my first duty to express our grateful thanks for the great reception and welcome you have offered us.

I will tell you one or two points which are uppermost in my mind. To-day, the craving for Swaraj or Independence for India is an important characteristic of our political life. It is necessary that when Swaraj is achieved, it must be well taken care of, well guarded and for this, we must prepare ourselves from now.

In the political field, you students, particularly, should not be led away by your leaders. You must think before you act. You should exercise your discretion and take a wise decision regarding the candidate in whose favour you should exercise your vote in the ensuing Elections. Politics is a very subtle subject and calls for the exercise of your subtle intellect. It is like the intricate mechanism of a car or a watch, calling for the working and co-ordination of the relative parts, the non-working of a single part or spring, resulting in the break-down of the entire mechanism.

Every subject has a right to share the administration of the country and the Hindus constituting three fourths of the total population of the country have a right to have three-fourths of the total representation in the administrative bodies and how can it sound to reason that the Muslims should claim equal representation with the Hindus in the legislative bodies.

Instancing the case of Bengal where entire villages inhabited by Hindus had now become completely Mohamadan, Mr. Mahadeviah appealed to the audience to sink their differences and to unite and have a common platform, as otherwise, there was every danger of Hinduism being completely wiped out.

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Mr. G.V. Ramachar next thanked Dr. Moonjee for kindly accepting their invitation for addressing a public meeting at Chikmagalur and requested the public of Chikmagalur to solidly support the Hindu Maha sabha candidates in the ensuing Elections. He also thanked the audience for listening to the speeches with interest and rapt attention.

Mr. Eshwara Setty, President of the Chikmagalur Hindu Maha sabha then proposed a vote of thanks to Dr. Moonjee and Mr. P. Mahadeviah for having addressed the public meeting and requested the audience that they should all vote for Messrs. S.N.Ramanna and Rudrappa Sastry, Hindu Maha Sabha candidates in the ensuing elections.

The Meeting terminated with the singing of the National Anthem, at 8 P.M.

Sd. C.S.Krishna Murthy,
Stenographer,
District Police Office,
Chikmagalur.

Dated 22-1-45.
Chikmagalur.

Copy submitted to the Deputy Commissioner, Kadur Dt., Chikmagalur, for favour of information.

Copy submitted to the Deputy Inspector-General of Police, Special Branch, Bangalore, in duplicate, for information.

Superintendent of Police,
KADUR DISTRICT.

OFFICE OF THE SUPERINTENDENT OF POLICE
2427
24 JAN 1945
BANGALORE.
SPECIAL BRANCH

87-102

South Range Station, Chikmagalur,
28 January 1945.

Submitted.

I beg to state that this afternnon volunteers of the Chikmagalur Hindu Mahasabha - Messrs. Nagaraj, Shankarappa, Mullappa, and others went about in the main roads of the town on bicycles announcing the arrival of Dr.Moonjee and Dewan Bahadur Mr.P.Mahadeviah and others in the evening and the holding of a meeting thereafter.

At about 6-30 P.M. Messrs.Moonjee, P.Mahadeviah, G.V.Ramachar (Secy. Mysore State Hindu Mahasabha), Mallappa of Mysore, Bhoopalam Chandrasekhariah of Shimoga and others arrived at Chikmagalur by car from Kadur. They were received at the Municipal Ookad by Messrs.S.N.Ramana, Rudrappa Sastry, Eswarasetty, (Present, Hindu Mahasabha, Chikmagalur), M.S.Vasu, (Secy.) C.Dayanath, A.N.Murthy Rao, Ranoji Rao, Rangaswami Iyengar and others and were taken in procession through the main road in a car decorated with the Mysore and Hindu Mahasabha Flags. The procession passed through the main road to the accompaniment of music, the beating of drums, the blowing of pipes and horns etc:, and terminated at the Post Office square whereafter a public meeting was held in the park in front of the Post Office. The procession was about 50 yards in length and was attended by about 500 persons of all classes. Fruits, garlends, and flowers were offered to the leaders en-route the procession.

The public meeting started at 7-30 P.M. The deliberations started with the singing of a Lavani relating to the origin, growth and activities of the Hindu Mahasabha by a person who had accompanied Dr.Moonjee.

Mr.Eswara Setty introducing Dr.Moonjee to the audience suggested Mr.P.Mahadeviah to the chair.

Mr.Srikantiah, a student of the local High School, next delivered an addressss in Hindi recounting the origin, growth and activities of the local Hindu Mahasabha and invited Dr.Moonjee to deliver his message.

Mr.P.Mahadeviah speaking next introduced the chief guest to the audience thanked them for the great welcome that they had given to them and requested Mr.Moonjee to deliver his ~~xxiuuxx~~ speech.

Dr.Moonjee then delivered his speech in English for about 15 minutes

and the same was translated to Kannada by Mr.Bhoopalam Chandrasekhariah.

Dr.Moonjee spoke to the following effect.-

Just as Christianity was the preponderant religion in England and America, Islam in Arabia, Afghanistan, Turkey and other countries; Buddhism in China and Japan so also is Hinduism in India. Just as Afghanistan belongs to the Afghans, Arabstan to the Arabs, Hindustan belongs to the Hindus. All people living in Hindustan should be treated as Hindus to whatever religion they belong. If the followers of other religions claim Hindustan as their father-land they should equally admit themselves to be Hindus. The entire population of India was originally Hindu.

Speaking about the languages, Dr.Moonjee said that it could not be said that Urdu was the mother-tongue of the muslims of India as a whole. The muslims of the Provinces invariably spoke the provincial languages in addition to Urdu xx xx just as the Hindus spoke Hindi in addition to provincial languages. There was hence not much difference between the Hindus and Muslims, the only difference being the former worshipped in their temples and the latter in their mosques, and by blood they were all Hindus.

He stated that the Hindus and Muslims were two brothers/of the same father- brothers in blood and bone -and xxxxxxx appealed to the Muslims not to talk of Pakistan, to live with the Hindus like brothers, lest they should be treated as Aliens and Foreigners. He stated that if the Muslims still persisted in having Pakistan they may have it wherever they liked, outside Hindustan but not in it.

Speaking next about the Hindu religion, he said that other religions had their defenders of the faith wherever Hinduism had not. Whereas other religions like Buddhism, Christianity and xxxxxx Islam could not live without their defenders, it was only Hinduism which was living and could live without such a one. The Hindu Mahasabha should be treated as a Sole Guardian of Hinduism and the President of the Hindu Mahasabha should take the oath every year as the defender of the faith. He said that though there were no Hindu Emperors to protect and safeguard the Hindu religion there were at least many Hindu Princes in the Native States who if only they minded could do much for their religion.

Finally he stated that in these days of constitutional Government the interest of the Hindus could be safeguarded and the religion protected only by the Hindu representatives in the Legislatures, and that since only the Hindu Mahasabha was the only true and real representative of the Hindus of the Country, only the nominees of the Maha Sabha should be elected to the Legislative Bodies and appealed to the audience to vote xx xxxxxxxxxxxxxxxxxxxx Rudrappa xxxxxxx only for the Hindu Mahasabha candidates and insure xxx xxxxxx Hindu xxxxxx the protection of Hindu Dharma and Culture.

Mr.Bhoopalam Chandrasekhariah continuing requested the audience to vote only to Messrs.S.N.Ramanna and Rudrappa Sastry - the Hindu xxxxxx Maha Sabha candidates - for the election of the lower house of Legislature from the Chikmagalur town and taluk respectively.

Mr.Mahadeviah then delivered a short speech in Kannada.- He advised students and boys not to be hasty, not to be led away by their so-called leaders on political matters and to think before they acted.

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He stated that every subject had a right to share the administration of the country, that the Hindus constituting three-fourths of the total population of the country had a right to have three-fourths of the total representation in the legislatures and that it was unfair on the part of the Muslims to claim equal representation with the Hindus in the legislative bodies.

Finally he called upon all Hindus to sink their differences and to unite and to have a common platform and warned them that otherwise there was every danger of Hinduism being wiped out just as entire villages in Bengal which were formerly Hindu had now become completely Mahamadan.

Mr.Ramachar next spoke thanking Dr.Moonjee for kindly accepting their invitation and for the audiance for having attended the meeting.

Mr.Eswara Setty then proposed a vote of thanks to Dr.Moonjee and with the singing of the National Anthem the meeting came to a close at about 9 P.M.

About 2000 people including boys, men, and women and children attended the meeting. The effect of the speeches on the audience was not appreciable.

After the meeting, the visitors proceeded to Messrs.Lachia setty's bungalow in Hosamane where they are stopping for the night. It is learnt that they will be leaving for Shimoga tomorrow morning.

Mr.Veeranna Gowda, congress leader of Mandya District, arrived at Chikmagalur this afternoon and is stopping with Mr.Bagmane Dyavegowda in the town. It is learnt that he will address a public meeting to-morrow evening under the auspices of the local congress committee.

It is learnt that a good deal of manoeuvreing is taking place among the several groups and parties in connection with the coming elections to the legislative and other bodies. It is learnt that in consideration of the congress candidates having withdrawn their candidature

P.T.O.

for the legislative council in their favour Messrs. N.S.Byavegowda and A.G.Mallegowda have promised to lend their support to the congress candidate Mr. I.C.Basappa in the presidential election to the District Board. It is confidentially learnt that these two individuals have this day signed the Hindu ~~Mahasabha~~ Mahasabha pledge. The same will be verified and reported. It is further learnt that these persons have written to Khan Bhhadur Md.Abbas Khan of Bangalore-> Muslim League leader - suggesting that in the best interest of Muslim community itself Mr.Sadique of Aldur should be made to withdraw from the election to the Representative Assembly so that Mr.M.A.Khaliq may be declared elected to the Representative Assembly from the Muslim Constituency without a contest.

Sub Inspector of Police,
Chikmagalur Town.

Copy submitted to the Deputy Commissioner, Kadur District, for favour of information direct as per kind instructions. The Stenographer's report containing the full text of the speeches will be submitted separately.

Submitted to the Superintendent of Police, Kadur District, in quadruplicate.

Sub Inspector of Police,
Chikmagalur Town.

Submitted
22/1/48

C. F. No. 46] **GOVERNMENT OF MYSORE**

No. S.B.393/42-43 OFFICE OF the Inspector-General of Police
Encls. one in Mysore, Bangalore.

SECRET

Date 1-2-1945.

To

The Chief Secretary to the Government
of Mysore, Bangalore.

3220
2/2/45

Sir,

Subject:- Visit of Dr. Shyam Prasad Mukherji to Bangalore.

....

In continuation of my letter of even No. dated - 31-1-1945 regarding the above, I have the honour to enclose herewith for the information of Government, a copy of the proceedings of a public meeting held, under the auspices of the Mysore State Hindu Mahasabha, at the Municipal - Gardens, Bangalore, on the evening of 30-1-1945. Dewan Bahadhur Rajadharmapravina Mr. P.Mahadeviah, Retd. Chief Justice, presided on the occasion and Dr. Shyam Prasad - Mukherji, President of the All India Hindu Mahasabha, addressed the gathering.

Dr. Mukherji left for Madras on the same day night.

I have the honour to be,
Sir,
Your most obedient servant,

S. Narayana Rao

Inspector-General of Police
in Mysore.

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S E C R E T.

Proceedings of a public meeting held under the auspices of the Hindu Mahasabha at Chicklal Bagh (Municipal Gardens), Bangalore City, on Tuesday the 30th January 1945 at 6-45 P.M. in connection with the Election Propaganda. Dewan Bahadur Rajadharma Pravina Mr.P.Mahadeviah, Retd. Chief Justice, presided. Dr.Shyam Prasad Mukherjee, President of the All-India Hindu Mahasabha, spoke on the occasion. About 5,000 persons attended. The speeches were in English.

The meeting commenced with the singing of lavanies by Lavani Vishakanta Rao of Mysore.

Mr.Bhoopalam Chandrashekariah of Shimoga said that it was the fortune of the citizens of Bangalore City to have Dr.Mukherjee in their midst that evening and requested Dewan Bahadur Rajadharma Pravina Mr.P.Mahadeviah to preside on the occasion.

Dewan Bahadur Rajadharma Pravina Mr.P.Mahadeviah, Retd. Chief Justice, Bangalore, next spoke thus:-

Ladies and Gentlemen, I have very great pleasure to introduce to you the distinguished guest of the evening Dr.Mukherjee who has done a great honour to Mysore, who has arranged to visit us, to give us the pleasure of making his acquaintance and to listen to his valuable address, on behalf of the Hindu Mahasabha. Before I request Dr.Mukherjee to address you, I desire to make one or two remarks on some of the most outstanding problems, India has engaged at the present moment. In my opinion, it is the duty, as a responsible citizen, to prevent what I consider the unsound political theories current in the country. You are all aware that it has become a fashion nowadays (at this stage, the audience raised a cry that the speech should be made in Kannada, to which Mr.Mahadeviah said: "Mr.Bhoopalam pleads inability to address in Kannada for want of time.") to speak about two major communities - one of the Muslim community and the other Hindu community. Let me just invite your attention to the fact that the definition of a "major" means, according to all ~~measures~~ dictionaries, that which is greater in number and in quantity. I desire to mention to you another outstanding fact , an indisputable fact, in a democracy in modern State, whatever the rules the Government may have, there can be only one majority and not two majorities. It is quite

quite inconsistent to the accepted notions of democracy to talk of two democracies. According to the meaning as understood by the word 'majority' all over the world, it is the Hindu community which constitutes a major community and the Muslim community, no doubt, is a very important community. It is a very influential body, but still it cannot be called a major community. Therefore, I am constrained to point out that there is some confusion in the matter, by some of the gentlemen who are putting forth unsound political theories claiming to be a majority. If, for instance, at any meeting, the law says, whether every meeting of two people or or 100 people, whether it is a private meeting or a public meeting or a meeting of the community of Hindus, the law of the majority prevails. The same principle prevails if the votes are equal. The law gives the privilege to the Chairman to give his casting vote and convert one of the two into a majority. Even when it is of one community, one party becomes the majority and the other a minority. Therefore, there can be only one majority and not two. Again, you are all aware that so far as the numbers are concerned, the Hindus form 300 millions. The Muslims, according to the report, form 100 million. Therefore, the Hindus and Muslims form 400 millions. If you take the figures, 1 plus 3 equals 4. (Laughter. The audience raised loud cries and protests to stop his speech.) Now gentlemen, Democracy demands the recognition of the rights of every individual. (Again there were protests and cries, but the speaker persisted in his speech) And now attempts are being made, negotiations are going on, and according to my opinion, leaders in British India are trying their level best in pursuing a disastrous policy of favouring a particular community, namely, the Muslims. That is, 50 votes - 50 seats for the Muslims and 50-50 seats for the Hindus. They want to cut out the inequality in numbers by exalting the Muslims and pulling down the Hindus. In

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In every democracy in the world, there will be one vote for one member. That is the guiding principle everywhere.(Claps and shouts from the audience to stop his speech.) One man cannot claim to votes nor can you ask three people to give two votes on behalf of three. If you do so, it cannot become democracy. It becomes Dictatorship. Such a thing is unheard of from the time of Aristotle. It is not equality which ought to govern every democracy. (Continued claps again.) Such a step purports to an experiment never attempted in any country. It is based on injustice and opposed to justice. (Claps and shouts again. The speaker still persisted in his speech and requested the audience to maintain silence.) Look here, gentlemen, you please hear to what I say. I may mention that attempts are being made to divide votes. I have a right to be here. If not, it will not be true democracy. You cannot refuse ~~their~~ to recognise their rights. Please listen to me with patience. (Again there were protests). Now so far as the question of votes are concerned, attempts are being made to exalt the principle of inequality, a principle unknown hitherto and it is most undemocratical. It is a mathematical fallacy, a logical fallacy, a political fallacy and it is an ethical fallacy. Gentlemen, one word more. (There were shouts again and the speaker did not stop his speech.) In the modern State, every citizen has a right to give his vote and you cannot afford to neglect the very principle, to define, to instruct judgment, to the public good. Therefore, if you should deprive 300 millions of the Hindus, from taking part in the political life, there cannot be citizenship. That is not democracy. Therefore it is very necessary that this attempt for exalting inequality and making arrangements to bring about 50-50 votes should not be accepted in the interests of the Hindu community. The Hindu Mahasabha is the only organization which is constitutionally entitled to speak on behalf of the Hindu community. Without Hindu Mahasabha, nobody in India is authorised to enter into any

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any agreement behind the backdoor. It will not be binding on the country and the Hindu Mahasabha is not responsible for such agreement. (Again there were repeated shouts and pressure from the audience to end his speech.) I have no desire to tax your patience and I request Dr.Mukherjee to address you. (Claps.)

Dr.Shyam Prasad Mukherjee, President of the All-India Hindu Mahasabha, next spoke thus:-

Mr.President, Brothers and Sisters.- Youx need not be impatient. I shall not inflict a long speech on you. It is already 7 O'clock. My train leaves at 9 and I do not wish to miss the train. I welcome this opportunity of speaking to you as President of the Hindu Mahasabha on some of the political problems that face the future of our beloved motherland. As I said this morning addressing the students, I am not a stranger to this place. The first time I came here was in 1918 when,I believe, many of my young friends present here were not born./ (Cheers) I came here at least a dozen times subsequently for different kinds of work. To-day for the first time I stand in front of such a large audience to speak on the political problems facing our country. I cannot leave the opportunity pass without paying my tribute to the manner in which this State has been administered in the past by series of distinguished Indian Dewans,some of whom,~~have~~ if given the opportunity, could have shaped the destiny of any country in a manner consistent with its welfare and prosperity. Here is laid the foundation of social and economic advance affecting the welfare of the people of Mysore State. I am not going to deal in detail with your local problems. In the first place, I am not yet fully acquainted with them. Secondly, I have not the time to do so to-day. But I am hoping to come back to your midst again very soon and I expect I shall have more opportunities not only of addressing you but discussing with you at private Conferences about matters which are of urgent -

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urgent interest to you. I am also anxious to undertake a tour in Mysore State and see with my own eyes as to what is happening inside the Districts and Villages. Now to-day I believe there is no one person in this vast assembly, who calls himself or herself a true son or daughter of Mother India and who does not wish to see this great country of ours politically liberated. We want to see ~~independence~~ established in this country a free Government, a Government dependent on the will of the people, and we want to see the end of foreign domination in India. The Hindu Mahasabha, so far as it exists in British India, of which I happen to be the President this year, has not directed me to concern myself with the affairs of the State. But it keeps very close contact with the things happening in the Native States in India, and to encourage the establishment of Hindu Mahasabha Branches in the Native States closely associated with its own organization. I have been asked by various friends and critics as to why the Hindu Mahasabha should exist as a separate political organization and that is the main topic with which I shall deal to-day. It may be that there are amidst you persons who do not see eye to eye with us so far as the plan and programme of the Hindu Mahasabha are concerned. But I expect that every one of you will pay attention to what I say, not only to what I say here now, but to things which already have been said by me and others connected with the Hindu Mahasabha and give your decision coolly, dispassionately, after critical examination of the problems that we place before you. I am not asking you that you should believe these things, because I have come here to ask you to do so. I do not want to play with your emotions, but I want to appeal to your sanity and good-sense; because I feel - I positively mention again - that if you do not allow yourself to be honest, pay extraneous consideration, to look at the problems facing the country from a realistic approach, you cannot but give your support to the Hindu Mahasabha. One thing, therefore, I ask you to-day, in the first instance, is: Examine the politics of your country.

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Very often, we refer to dogmas, creeds and theories which may be alright so far as we understand them; but they may not have been in application whatever to the peculiar conditions obtaining in India. I first want you to understand the realistic truth in my statement that the diabolical conspiracy to crush and cripple and weaken the Hindus in every part of India is going on, not because they have been the torch-bearers of freedom and raise the standard of living, but for freeing their beloved country from the foreign domination. Examine dispassionately the system of administration obtaining in India. I will give you the background with reference to conditions obtaining in British India. Examine them and what is it that you find? You find that after agitation, a good deal of agitation, costing, on many occasions, the lives of many people whose names will be written in letters of gold in every country when a free and true history of India is written, after such agitation, political powers came to be conferred on the people of this country by the British Parliament and at every time they were coupled with conditions which are foreign to every standard of democracy and cripple the Hindus, to weaken them, to divide them, so that they may not combine and they will not be able to raise their head against the combination of reactionary elements. That is the first realistic truth. How has this state of affairs been fought against? I ask you to examine this question. Hindus came forward and organised the Indian National Congress The Congress is mainly the result of sacrifice made by the Hindus. I am not blaming them or the policy which the Congress has adopted from the beginning; but incidentally, mark! the policy and programme of the Congress changed as circumstances changed in this country. The Congress, at first, was more or less a body which held its deliberations under the auspices of representatives of Government itself. To-day people who come and criticise us and say that the Congress is this, that and the other, themselves forget how historically

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historically the policy of the Congress also changed as circumstances changed in this land of ours and at one stage it was nothing but a petitioning body, a body which passed resolutions at Annual Meetings and then dispersed, not only to meet again until 12 months elapsed. Later the Congress became an active body, a body which brought itself into direct contact with the masses and placed programmes of struggle before the country for the attainment of what was considered to be its cherished goal. Now, from the beginning, there was one obstacle - there was one problem which faced the Congress, and that is, the Hindu-Muslim problem. The Congress thought at first and sometimes it says even now that it may be possible to get the Muslims to the side of Nationalist India by 'bribing' them, by appeasing them, by giving them whatever they want, if they respect the fairness or legitimacy of such demand. Now if there was no such third party, if the matter was one which could be decided only between the Congress and the Muslims, perhaps, the problem would have been solved in a different way; but actually the third party has been present all along, and mind you! 'a powerful third party,' a third party which with unlimited resources at its disposal and you can never compete with the third party if you want to sit in the open market place and try to sell to the artisan - to the your Muslim brethren. That policy went on. They were prepared to give something because they thought they could thereby appease the Muslim nation; but there came forward the Muslim League. The third party said: "You get so much. We will give something more." That is how the vicious circle has moved and moved with the result that to-day we are having talks not of United India but of India that has to be torn into fragments before India can attain her liberation. Now examine this policy of - appeasement which has gone on stage by stage. Those who are students and those who are not, must get books and

and periodicals in your library, read those articles, some of my own speeches and you will find the most remarkable story of surrender after surrender without the achievement of the ultimate goal. There was the Command Performance of the Aga Khan when Lord Minto was the Viceroy. Then the separate electorate started. That I have always considered to be the bane of public life. We have been accused as a communal organization; but let me ask you who has introduced introduced religion into Indian politics; not we in the Congress, in the Hindu Mahasabha, but it is the policy of the British Government which thought it expedient, in its own interest, to introduce religion into politics and introduce a system of communal electorate. At that time, the demand was put forward by Muslims that without some sort of separate provision, minority interests cannot be protected. Mind you, I am not blaming the Muslim community as such. I know, individually there are people who became great patriots, who have given feelings, but wanted to do their best; but unfortunately, they could not gather together tremendous force of vision for the purpose of carrying the Muslim masses. Other leaders came forward, leaders who thrived on separate electorates, leaders who could make an appeal to the Muslim masses in the name of Islam and thereby a handful of Muslims who had their footing in the National life of India, but at that time the whole object of the Muslim demand was that"we must have our minority rights protected. We are a backward community and we must be protected until we can become forward." That was the basis of their demand, till the Lucknow Pact of 1916. Our leaders just thought it expedient to appease the Muslims.and Then came the Reforms of Lord Chelmsford and Montague.
Monteirox Then came the Congress-Khilaphat Movement. Analyse the conditions of that Movement very coolly. Analyse them. What was it that joined the Congress and the Muslims together? It was not a common ideal for the attainment of

of Indian liberty. The Congress wanted that India must be free and the Khilafat Movement must aim at something else for the freedom of the Khilafat - in the distant land of Turkey. ~~The true object~~ The two objects were entirely dissimilar to each other but one thing common and that was the combined attack on the British. It just marked the danger of a combination between two great forces - one aiming at National emancipation and the other aiming at glorification of Islam in some shape or other. What was the result? There was a common fight. ~~But as soon as~~ But as soon as it was discovered that the Khilafat movement became unrelated with the Congress, the Muslims shrank from the Nationalist front altogether. Later on , they did not come forward. On the other hand, if there had been a common struggle for the attainment of a common aim, I have not the least doubt that even though the number of Muslims joining the Congress would have been limited, but that combination would have stood the test of time. Mark further developments. This policy of appeasement was going on step by step. Reforms came - struggles came - in 1930 and the Muslims did not come forward at all. Those were the stalwarts of the Khilafat Movement who had then remained deliberately at the background - so far as the Indian National Movement was concerned; because they had no interest for such movement. Then came the Round Table Conference. What happened there? In the Round Table Conference - Mahatmaji went to the Second Round Table Conference as the sole representative for the Indian National Congress. We disputed that it was not the product of human imagination, when he came out completely frustrated. He was ready to give them everything that they wanted; but how on earth could it be possible by making an appeal to their sentiment, because they were not ruled by passionate longing for it. What was the result? The result was Mahatmaji came away thoroughly disappointed. Then he gave his blessings to the C.R.'s formula. To-day he comes and accepts the principles of Pakistan.

I read out portions of his pathetic speech delivered at the Conference, in my last interview at Sevagram, a few months ago; but he said that he would rather see the Congress goal achieved and submit himself to another Nationalistic demand, as there was no demand for Pakistan. He said: to-day Muslims have come forward. Indian-Christians have come forward. Non-Indian official Europeans in India have been set out; but you are not prepared to come for any agreement. There was the notorious communal award. There was no question of any award to the Muslims and Hindus, to jointly subject themselves, but in this so-called communal award, it was nothing but a deliberate attempt to crush the Hindus - particularly Hindus of Provinces who were in a minority, specially Hindus of my own Province. The separate electorate richly provides for the majority community. Has any one in the world heard that a community that has majority in number will go to the door of separate electorate? In Bengal, separate electorate continued for the Muslims. The minority had no right to demand. Larger numbers of seats were given to Mussalmans giving them separate electorates and the number of Hindu seats were deliberately limited. 3000 persons were given - Non-official Europeans - so that a grand conspiracy could be established for the purpose of completely finishing the Hindus of Bengal. What was the crime which the Hindus of Bengal had committed? Did not their sons go up to the gallows singing Vande Mataram without caring for their lives for the purpose of seeing their Motherland liberated from the shackles of bondage? Did they not place before themselves an imperishable ideal of Indian liberty, Indian freedom? But they were the persons who raised the standard of revolt and everything possible that could be done was done for the purpose of crippling them. This is notorious! How was it received in India? The Congress came forward under the inspiration of Gandhiji. Other distinguished leaders were prepared at this stage to see things in their proper perspective But Public memories are very short. But do you recall to your

your minds this shameful history of progressive surrender to communal fanaticism for the purpose of getting them to the side of national ~~affairs in India~~ forces in India? Anything bad, say it is bad. Anything is good - say it is good. Have the courage to say that it is good and accept it. Neither ~~the formula nor the principle but something~~ i male nor female, but something indescribable. (Laughter) The matter came before the Central Assembly. - I do not know whether it is time because I do not wish to miss the train - (Since there was still time, he continued). This communal award came before the Central Assembly. When this came, the Congress remained neutral. They go to the Legislature by the votes of the Hindus, but when matters affecting the rights ~~of~~ and interests of Hindus come up, they dare not vote lest the Muslim League get angry! The result was that Sir Samuel Hoare, the Secretary of State for India, declared that the matter was not urged in the Central Assembly and so it was passed. There was the revolt in the Congress stand. Subhas revolted. Sarat Chandra Bose revolted. There were many others in the different Provinces who felt that it was something ~~in~~which was intolerable. Lala Lajpat Rai, Pandit Malaviyaji revolted. They were patriots. I will give you simultaneously the background of the establishment of Hindu Mahasabha as a political organisation. If Hindu Mahasabha arrived on the Indian platform along with the Congress, it did not concern itself in political matters in the first instance. It was not necessary. Because every one thought that the Congress was the only body which could be entrusted with the political question in India. But as it was discovered that the Congress was persisting in the appeasement policy and the Muslim League was growing stronger and stronger, it was essential, in the sheer self-interest, for the existence of ~~of~~ the Hindus, to have an organization of their own which should be able to fight for the rights of the Hindus from one part of the country to the other. But here I do not want to emphasise

forget not that I am speaking from the bottom of my heart. I am not standing as a Hindu Mahasabha member alone or to support Hindu Mahasabha; but I am not thinking merely of Hindus as such. Our interests - interests of Hindus - are completely identical with the interests and welfare of India, as a whole, and we have not asked that for ourselves anything, not even where we are in a minority. We are prepared to share in common. After the communal award, the Congress wanted to work the 1937 Constitution. It came into existence and elections were held throughout India. The Congress lead the poll. What happened then? The Congress did not allow the Ministry to be formed in Bengal. The result was that a section of Nationalist Muslims who ~~thought that Mr.Jinnah~~ differed from Mr.Jinnah walked into the arms of reactionary Muslims in the Muslim League. Then these reactionary Muslims formed the Coalition Ministry in Bengal. But later on, the Congress did form the Ministry sooner or later. But it was late. The Congress Ministry went on for a little more than one year and you go to U.P., Bihar. Go to other Provinces. You will find that even at that stage, this silent policy of appeasement was going on. The Congress- it was not speaking the truth, when unfair attempts were made on behalf of the Muslims. Jinnah could not be satisfied. In 1939 after the declaration of the War, the Congress continued a similar policy. The Day of Deliverance was established - the day of deliverance from the hands of the Congress. The Congress had done nothing against the Muslims - rather the Hindus. The Congress had followed a true Muslim policy throughout. A charge-sheet could have been prepared but no charge-sheet to come forward, because there was nothing to charge, so far as the Muslims were concerned. In 1939 there was no demand for Pakistan. Suddenly, in April 1940, the Muslim League came and decided that Pakistan must be their goal. Uptill now, the demand was that the Muslims must be protected

protected as a minority. Now the demand came for Pakistan. I come to the second point. The continued policy of appeasement of the Congress followed. Why should not the Congress accept that this self-less policy of surrender was not going to help them? The second stage now comes and that is the stage of Pakistan. The demand was made and that including Congressmen, naturally and rightly. After all, what is the name of this organization - Indian National Congress. It says that India is one Nation and Congress stands for the Indian Nation. In the first stage, distinguished people on behalf of the Congress, Hindus and Muslims, spoke out and we spoke together with no Pakistan. You can do anything but it cannot be seen that Mother-India is torn and divided into two or four. It was a sheer impossibility. It was something which we ~~have been out to destroy~~ shudder to think. I said this morning before the students asking them to look at the map of India. You will see Mother India standing right up to the Himalayas on the North with her arms thrown right and left, Sindh on the one side and Bengal on the other, ~~bent~~ straightly and deeply placed into the depth of the Sea. That is how God has made India and Mr.Jinnah wants to divide India. None was prepared to accept. They went on like that, (Claps)for a few years and to say what happened then my heart breaks. It is necessary that there should be patriotic men, men who have suffered silently and openly for the cause of their country, that even so late as 1945 there should be running this ~~fancy of~~ fantasy of Pakistan! They want/to quench the desire of somebody else and that by doing so they can appease Jinnah and get the support of Muslim League. What happened? The Congress failed. Then Cripp's offer came. There was some sort of recognition of Pakistan. I saw Cripps on behalf of the Hindu Mahasabha. I argued with him. Finally he had to admit the plain truth that this had to be done for the appeasement of Jinnah. 'Appeasement', 'appeasement',

and 'appeasement'. This is the only expression you hear - appeasement for the purpose of continuing the foreign domination in this country. Is there any other object for them on this earth? Even at that time there was some confusion in the minds of Congressmen. But in Allahabad they gathered to make the position clear. Later on, due to some circumstances which were at work - I do not say them - due to some sinister influences, this resolution was devised in some form by the Working Committee. In any case, what the Congress did was, not to accept Pakistan but to accept the principle of self-determination. This is the topic which will detain you for some time. There may be some who ~~xxxgux~~ argue self-determination for Muslims. But this is an absolutely illogical frame of mind. Self-determination for one section - I do not say Indian people as a whole, for this or that community, this province or that province, for this class or that class. If that is so, India disappears. Self-determination for Muslims in areas where they are in similar majorities. Consider the logic of this. I met Mr.Jinnah myself and asked him if the basis of Pakistan was that Muslims, where they were in a majority, should not mix with Hindus, but to separate from India and establish a separate State. Take the case of Bengal, my own Province. There are about 3 crores and 50 lakhs of Muslims, and 3 crores of Hindus. It is good logic to Mr.Jinnah to say that 3 crores and 50 lakhs of Muslims can choose to decide the fate of 3 crores of Hindus. It is good logic - sound logic. But if we say why should not 30 crores of Hindus decide for the whole of India and - remain one undivided country (Claps) why on earth should that immediately become a ~~tyranny~~ tyranny to a majority or a minority? 3 crores and 50 lakhs of Muslims may choose to do it. That is fair-play. That is justice. But 30 crores of Hindus cannot decide the fate of India, as a whole! Will this Pakistan solve the communal problem? He informed that

that Muslims were tortured in the presence of Hindus. It was not Muslims but minority Hindus. His claim was that Muslims were being oppressed by the Congress during their administration. If this is so, how will this communal problem be solved? If, in Pakistan, crores of Hindus will have to live separate from India - this priceless treasure of Indian Nationality - that they have to become Nationals of a free Pakistan State - how will the fate of this minority, crores of Hindus, be solved? Again, how will the fate of the ~~Muslims~~ minority Muslims in Hindusthan be solved? What is the actual proposal for solving the minority problems? When I asked these questions, ~~he said~~ Mr.Jinnah said: "I shall take care of the minorities in Pakistan." If he can say that, I can also say: "I shall take care of the Minority Muslims." (Laughter and claps). Again, if he does seriously say, I need not question his motive. What is his plan? Why should he not make that plan known to the whole of India? Without knowing it, I ~~gave~~ publicly gave that assurance in Madras, day before yesterday, when I made a public speech. I am prepared to say that Hindus will give the same form of treatment to Muslims in India where the Hindus are in minority, if the Muslims do. If that is possible, why should India be torn into pieces? I told my friend Mr.Rajagopalachari. He did not know. "You are living in a hell of Pakistan area already. (Laughter). We have suffered a lot, and we do not want to suffer further. But this is not the way to look at it. Why should you be under a system of administration where the minority is oppressed? When India becomes free, is it not your duty to see that every section of Indian people get what it is its birth-right? Why should this policy be followed to crush and cripple the nationalistic outlook of the people? Is that the goal of the Congress? It went on like that until last year when Rajagopalachari went and got this done. Now hear friends. I do not talk much long. But please scrutinise the principle, the tragic folly of this. Now

Now Pakistan is condemned as bad by one and all. Gandhiji, in his ~~inevitable~~ inimitable language, described it as "destruction of the soul of India." He said: "You have to partition me before you can partition my country." He said it was unsound; it was untruth and he could never compromise with untruth. Look at this! ~~About 18 months ago~~ The whole of India said that Pakistan was unacceptable. There was no difference of opinion in the Hindu circles. Suddenly Rajagopalachari comes and wins over Gandhiji, and immediately the details are out. There must be something. I asked him: Is this democracy? Is this free thinking? They uttered a thing as bad; soon how could it become a good virtue and something to be admitted simply because Mahatmaji has said that this is good? (Claps.) It is ridiculous. It is not showing any disrespect to Gandhiji. I said: I have a great regard for ~~him~~ you. In Politics you are going in a direction which is clearly, ~~against the~~ categorically against ~~your~~ the message of your life, against the teachings with which you have fashioned the whole of India. I have a right to say that you ~~have~~ are mislead by C.Rajagopalachari. (Claps). He said that "it is my individual opinion" What is Gandhiji with his individual opinion? Is there any one in the Congress going against Gandhiji with his individual opinion and still remaining in the Congress? It is very doubtful! (Laughter). That individual opinion was wrong. It is the duty which you ought to perform to your country, and, may I add, a duty which you ought to do to Gandhiji himself! You have to blame it that it is contrary to our free thought, which says that it is actually the betrayal of the interests of India. That confusion was introduced in the public life of India during the last few months. Jinnah again triumphed just at the psychological moment. The Muslim League was going down and down; because the Muslim followers themselves realised that Pakistan

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that Pakistan was a colossal hoax, which aggravated in Bengal. In Sindh it was dangerous. In Bengal, his Ministry depended on the support of this fallen Congress. Just at the psychological moment, the only men who could have replaced Jinnah crashed out. Gandhiji came out and said of this notorious policy of Rajagopalachari. Jinnah quitted. Gandhiji will not give the Pakistan cannon. The same policy of appeasement, the same terrible scene, grew into a monstrous size and Jinnah rejected. Jinnah said: "It is not my Pakistan. I want something else." "Before Cripps I did not want Pakistan to be accepted, but want to be considered when the constitution of Free India is given." I myself was in Lahore listening to his speech at that time. When Cripps came, Jinnah said that no interim statement could be given. I tried my level best at that time to get together all parties on a common agreement, that we shall consider everything after the War, but let us unite during the War and let us ~~seize~~ power from the British ~~hands~~ unwilling hands of the master. But no response from the Muslims. He said:"You must accept the principle of Pakistan". Gandhiji was prepared to accept. "It is the virtual acceptance of my Lahore resolution" said Gandhiji. Jinnah said: "Give my Pakistan." Now it is not my point to appeal to you, or to raise your emotion. At that time, Jinnah put forward the plea that he urges Rajagopalachari's formula. You may say that nothing is lost. No. We have not lost anything. It is fraught with terrible consequences. Uptill now nobody was prepared to accept it. Now the principle of Pakistan is accepted, but the brand of Pakistan which C.Rajagopalachari has given is not accepted by Jinnah, but the demand is there. Persons who talk so loosely of self-determination must be prepared for Pakistan. Self-determination to a religious community is unthinkable. You cannot think of a State dependent on Muslims. We do not want Islam to be established in India. The object of the Hindu Mahasabha is that we must have a free democratic constitution.

Every one wants that the minority rights should be duly protected in a constitution based on joint electorate. Reserve the seats for minorities according to their population. India has been a home of many faiths and Hindu Mahasabha says that in India every one should live as a free honourable citizen. You must regard India as your Motherland. There is no place for any one in India who regards India as a foreign country. Accept equality in citizenship. But it is senseless to suggest to go on dividing the country , which is not only inimical but disastrous to India. Now it is time to stop. It is therefore necessary to conclude. I have come here and spoken to you at length. I shall come back again and I appeal to you that you should study the plan and programme of Hindu Mahasabha. In the Bilaspur Session we cleared our programme in the clearest possible way. It is consistent with the national problems in India; but we are against some of the vital problems of the Congress. The Hindus must organise themselves on the Nationalist principles, which the Hindu Mahasabha has. Some say that Hindu Mahasabha is not a powerful organization. It is not magic. It is an organization. Lakhs of people support it. It will be an organization in India which will not only liberate the Hindus, but liberate India. I can see it before my eyes. For the present, if I fail to see it in my lifetime, let the seeds be sown now. I have seen the searching of the heart has started. My appeal to the youths of the country, to the Hindu youths in particular, who are true Nationalists, every inch of them.Go to Japan. Go to Germany. See the conditions there. But India is your land. India continued its message which will not only save you but save human civilization itself. Forget not your great past, your noble heritage. Greece has disappeared. Rome has disappeared. Egypt has disappeared. But India remains. Mere Western realisation will not do. We have to build our country. But have this spiritual fervour, the spirit spirit

spirit of renunciation, the love of truth and sacrifice. It is the love of humanity and not cowardice not non-violence that is needed, not for attacking others, abusing others, but for the purpose of maintaining truth, honesty and fair-play which flow in the veins of every Indian. To-day friends, I bid you farewell. Elections are going on in Mysore State. Stand up for Hindu Mahasabha. You have your separate electorate, - 6%. It is an abominable thing. Why should there be? You will send your Hindu representative. Send up true and loyal Hindus who will fight for you. They will rally round the banner of Hindu Mahasabha. The Flag of the Sabha bears the colour of renunciation, the spirit of India, the soul and mighty strength that you can aspire for. That Kundali stands for the purification of the members of the Sabha. Build up new tradition and new culture, not only for the sake of millions of Indians, but to the millions of people outside. I do not regard any barrier between Province and Province. You are my brethren, and I am your brother. I have come here from distant Bengal, but the same feelings of brotherhood run in the minds of both of us. You extended your sympathy at the time of Bengal famine. Let us unite together, march together. As I have said on many occasions and I feel it from the botton of my heart, I do not wish to be born in any part of the country except India. (Claps). I want to be born and reborn in this - country until we can see our country completely liberated. (Claps). Dear friends, independence is not an end in itself. Independence is there. We want it. But independence is a means to an end. We want something more after independence We want a right to live, a right to develop the society, giving equal liberties to one and all, irrespective of caste, creed and community. The flag of free Hindusthan will fly over in India, but will be a challenge in any aggressive country in any part of the civilized land. Friends, I have no time to talk to you further. To-day I bid you farewell.

and I thank you from the bottom of my heart for the patience with which you have heard me and I beg of you to think of the words which I have uttered, to read other books and other materials and to decide for yourselves, in the present terrible stage of your country's freedom and progress. (Claps).

With vote of thanks from Mr.Bhoopalam Chandrasekhariah, the meeting came to a close with shouts of jais, at 8-10 P.M. The speech of Dr.Mukherjee was impressive.

Sd. M.S.Sitaramiah,

Bangalore, 0
1-2- 1945. 0

Stenographer,
Special Branch.-

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DAILY NEWS JANUARY 1. No

DR. S. P. MOOKERJEE

BANGALORE, Jan. 4

According to the present programme Dr. Shamaprasad Mookerjee, President of the All India Hindu Mahasabha, will arrive in Bangalore either on the morning of the 28th or 29th January and is expected to stay here for one day and leave for Madras. He is also expected to address a public meeting in Bangalore.

Jr Secretary
Chief Sec 4/5/1

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Daily News 3-1-45

DR. S. P. MOOKERJEE TO VISIT BANGALORE

BANGALORE, Jan. 3

Dr. Shyamaprasad Mookerjee, President, All India Hindu Mahasabha, will arrive in Bangalore on January 30 and is expected to address a public meeting.

Dr. B. S. Moonje and Dr. P. V. Naidu have programmed to tour Mysore State from Jan. 10 to 16. They arrive from Madras on 10th evening and proceed to Tumkur. Thereafter they visit Chikmagalur, Birur, Shimoga, Sagar and then Mysore. While returning to Bangalore they visit Closepet. They propose to stay in Bangalore for two days and are expected address two public meetings here.

Bhai Jagdevprasad
(Chairman) 4-1